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CATALOGUE

OF THE

OFFICERS AND STUDENTS

OF

COLUMBIAN COLLEGE,

DISTRICT OF COLUMBIA,

1855-56.

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"Deus nobis fiducia."

WASHINGTON:
ROBERT A. WATERS, PRINTER.
1856.

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WILLIAM E. JILLSON, A. M.,

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PROFESSOR OF MATHEMATICS.

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PROSECTOR AND DEMONSTRATOR.

ALEXANDER J. QUINCHE, A. M.,

PRINCIPAL OF THE PREPARATORY DEPARTMENT.

STEPHEN PRENTISS, Esq.,

REGISTRAR.

MEDICAL DEPARTMENT.

STUDENTS.

NAMES.	RESIDENCE.	ROOMS.
C. S. Alexander,	*Jefferson Co., Va.*,	Washington Infirmary.
Arthur Ashton,	*King George Co., Va.*,	Washington Infirmary.
Philip C. Davis,	*Washington City*,	352 18th Street.
Oliver M. Doyle,	*Bounty Land, S. C.*,	300 F Street.
R. W. Hale,	*Marion District S. C.*,	300 F Street.
George W. King,	*Washington City*,	498 Penn. Avenue.
Thomas M. Lewis,	*Westmoreland Co., Va.*,	Washington Infirmary.
Samuel Lewis,	*Washington City*,	471 I Street.
C.F.Macdonald,A.M., Harv. Univ.,	*Boston, Mass.*,	405 6th Street.
Christian Miller,	*Washington City*,	427 6th Street.
John S. Prout,	*Washington City*,	Washington Infirmary.
Edward Shoemaker,	*Washington City*,	398 10th Street.
William O. Slade,	*Fairfax Co., Va.*,	423 G Street.
Joseph S. Smith,	*Washington City*,	Washington Infirmary.
William H. Taylor,	*Montgomery Co., Md.*,	400 F Street.
J. F. Thompson,	*St. Mary's Co., Md.*,	Washington Infirmary.
James G. Wallace,	*Darlington C. H., S. C.*,	300 F Street.

ACADEMICAL DEPARTMENT.

RESIDENT GRADUATE.

NAME.	RESIDENCE.	ROOM.
George F. Bagby,	*King & Queen Co., Va.,*	Prof. Huntington's.

UNDERGRADUATES.

SENIOR CLASS.

NAMES.	RESIDENCE.	ROOMS.
James G. Board,	*Bedford Co., Va.,*	32 C. B.
Leonard C. Gunnell,	*Washington City.*	
Mahlon A. Hensley,	*Bedford Co., Va.,*	32 C. B.
J. Boulware Kidd,	*King & Queen Co., Va.,*	37 C. B.
Woodville Latham, Jr.,	*Washington City.*	
Charles H. Utermehle,	*Washington City,*	29 C. B.

JUNIOR CLASS.

NAMES.	RESIDENCE.	ROOMS.
Travis Bagby,	*Caroline Co., Va.*	
Richard A. Christian, Jr.,	*Middlesex Co., Va.,*	Prof. Huntington's.
Charles S. Ellis,	*Wilmington, N. C.,*	28 C. B.
Giles T. Eubank,	*Lancaster Co., Va.,*	19 C. B.
A. Judson Lowe,	*Lancaster Co., Va.,*	19 C. B.
Chastain C. Meador,	*Bedford Co., Va.,*	25 C. B.
Alexander D. Moore,	*Washington City,*	16 C. B.
G. W. H. Morgan,	*Marion Co., Va.,*	17 C. B.

SOPHOMORE CLASS.

NAMES.	RESIDENCE.	ROOMS.
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B. Watkins Carpenter,	*Fayette Co., Tenn.,*	43 C. B.
Samuel F. Chapman,	*Page Co., Va.*	
H. M. Cumming,	*Augusta, Ga.,*	15 C. B.
William W. Davis,	*Georgetown.*	
Charles W. Franzoni,	*Washington City,*	16 C. B.
Isaac L. Johnson,	*Columbia, N. J.,*	29 C. B.
Walter C. Jones,	*Fluvanna Co., Va.,*	36 C. B.
Thomas Lassiter,	*Spring Hill, N. C.,*	15 C. B.
Edgar C. Rowe,	*Fredericksburg, Va.,*	27 C. B.
Thomas B. Shepherd,	*Clarke Co., Va.,*	31 C. B.
Ashbel F. Steele,	*Washington City,*	18 C. B.
Henry C. Upperman,	*Washington City,*	17 C. B.

FRESHMAN CLASS.

NAMES.	RESIDENCE.	ROOMS.
Alfred L. Bond,	*Baltimore, Md.,*	20 C. B.
Henry C. Browning,	*Washington City,*	52 C. B.
Robert K. Carter,	*Frederick Co., Va.,*	12 C. B.
Edwin J. Cull,	*Washington City,*	23 C. B.
Joseph F. Deans,	*Norfolk Co., Va.,*	22 C. B.
Albert Dunlap,	*Baltimore, Md.,*	20 C. B.
Marion E. Force,	*Washington City,*	31 C. B.
William Grammar,	*Washington City,*	36 C. B.
John T. Griffin,	*Norfolk Co., Va.,*	22 C. B.
Trezvant Harrison,	*Sussex Co., Va.,*	13 C. B.
Charles W. Hassler,	*Washington City,*	40 C. B.
Elliott M. Healy,	*Middlesex Co., Va.,*	Prof. Huntington's.
James L. Holmes,	*Preston Co., Va.,*	50 C. B.
Daniel Leach, Jr.,	*Washington City,*	52 C. B.

NAMES.	RESIDENCE.	ROOMS.
Richard A. Mallery,	*Philadelphia, Penn.*,	12 C. B.
William McDoniel,	*King George Co., Va.*,	14 C. B.
James C. Reynolds,	*Washington City*,	48 C. B.
T. Augustus Teasdale,	*Washington City*,	53 C. B.
Thomas H. G. Todd,	*Washington City*,	53 C. B.
John H. Wright,	*Norfolk Co., Va.*,	26 C. B.
Joseph S. Wright,	*Norfolk Co., Va.*,	24 C. B.
William S. Wright,	*Norfolk Co., Va.*,	26 C. B.

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SCIENTIFIC COURSE.

FIRST YEAR.

NAMES.	RESIDENCE.	ROOMS.
Samuel Forrer,	*Augusta Co., Va.*,	54 C. B.
Augustus C. Heath,	*Northampton Co., Va.*	
Charles S. Hill,	*Washington City*,	30 C. B.
Charles H. Hudgins,	*Matthews Co., Va.*,	37 C. B.
Philip C. Kennedy,	*Baltimore, Md.*,	27 C. B.
Edgar T. Speiden,	*Washington City.*	
James G. Tansill,	*Washington City*,	14 C. B.

SECOND YEAR.

NAMES.	RESIDENCE.	ROOMS.
John W. Kennedy,	*Washington City*,	18 C. B.
Jamerson A. Manning,	*De Soto Co., Miss.*,	43 C. B.
William T. Marshall,	*Somerset Co., Md.*	
William F. Mattingly,	*Washington City*,	40 C. B.

SELECT COURSE.

NAMES.	RESIDENCE.	ROOMS.
James Cridler,	*Georgetown.*	
Thomas R. Hampton,	*Washington City,*	Mrs. Hampton's.
William A. Holland,	*Lenoir Co., N. C.,*	38 C. B.
George Howell, Jr.,	*Medford, Mass.*	
Augustus H. Martin,	*King & Queen Co., Va.*	
J. Henry Martin,	*Caroline Co., Va.,*	30 C. B.
Walter R. Ratcliffe,	*Washington City,*	48 C. B.
Thomas M. Scott,	*Northampton Co., Va.,*	13 C. B.
James R. H. Sowers,	*Clarke Co., Va.,*	39 C. B.
Philip A. Wood,	*Lowndes Co., Ala.*	

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PREPARATORY SCHOOL.

STUDENTS.

NAMES.	RESIDENCE.	ROOMS.
William S. Abert,	*Washington Co.,*	Mr. W. I. Stone's.
Alexander Beall,	*Washington City,*	Capt. Smoot's.
F. Marion Bradley,	*Washington City,*	Mr. J. T. Bradley's.
Rufus S. Brothers,	*Gage Co., N. C.,*	28 C. B.
Ringold W. Browning,	*Washington City,*	Mr. P. W. Browning's.
Charles H. Carroll,	*Washington City,*	Prof. Huntington's.
John C. Chew,	*Augusta, Ga.,*	Dr. Binney's.
Henry H. Coleman,	*Augusta, Ga.,*	Dr. Binney's.
John W. Custis,	*Washington City,*	Mr. W. H. Custis'.

NAMES.	RESIDENCE.	ROOMS.
Thomas S. Gatrell,	*Washington City,*	Mr. O. Gatrell's.
Hugh Herrick,	*Athens, Penn.,*	39 C. B.
Reeves Hobbie,	*Washington Co.,*	Mrs. J. A. Hobbie's.
Charles Holt,	*Washington Co.,*	Dr. H. Holt's.
James R. Jones,	*Sussex Co., Va.,*	13 C. B.
John O. Little,	*Washington Co.,*	Mr. J. Little's.
A. M. McClenny,	*Suffolk Co., Va.,*	24 C. B.
William T. Massey,	*Accomac Co., Va.,*	54 C. B.
John R. Meigs,	*Washington City,*	Capt. M. C. Meigs'.
Charles E. Prentiss,	*Washington Co.,*	Mr. S. Prentiss'.
James B. Ratcliffe,	*Washington City,*	Mr. D. Ratcliffe's.
George W. Rush,	*Hamburg, S. C.,*	38 C. B.
J. Griffith Schilling,	*Cumberland, Md.,*	50 C. B.
Albert G. Sloo, Jr.,	*Washington City,*	Col. A. G. Sloo's.
Thomas Sloo,	*Washington City,*	Col. A. G. Sloo's.
Joseph K. Smoot,	*Washington City,*	Mr. D. Ratcliffe's.
Sidney Smoot,	*Washington City,*	Capt. Smoot's.
I. Ferdinand Stidham,	*Baltimore, Md.,*	20 C. B.
Joseph Tyssowski,	*Washington City,*	Mr. J. Tyssowski's.

SUMMARY.

Medical Students,	17
Resident Graduate,	1
Seniors,	6
Juniors,	8
Sophomores,	13
Freshmen,	22
Students in the Scientific Course, 1st year,	7
" " " 2nd year,	4
" in the Select Course,	10
" in the Preparatory School,	28
Total, entered since September 27, 1855,	116

Students from the District of Columbia,	50
" " Virginia,	38
" " Maryland,	8
" " North Carolina,	5
" " South Carolina,	4
" " Georgia,	3
" " Massachusetts,	2
" " Pennsylvania,	2
" " New Jersey,	1
" " Tennessee,	1
" " Alabama,	1
" " Mississippi,	1
Total,	116

ACADEMICAL DEPARTMENT.

This Department embraces three regular Courses of Study;—one for the Degree of Bachelor of Arts;—a second for that of Master of Arts;—and a Scientific Course for that of Bachelor of Philosophy. A selection of studies is also permitted in the case of young men who do not wish to become candidates for a degree.

TIME AND TERMS OF ADMISSION.

The regular Examinations for admission to College are held on Monday and Tuesday of Commencement week, and on the Monday and Tuesday which immediately precede the opening of the Session.

Every applicant for membership in College is required to deliver to the President testimonials of good moral character; and, if he come from another Institution, he must present a certificate of honorable dismission.

Candidates for the Degree of *Bachelor of Arts*, in order to obtain admission to the Freshman Class, must sustain an examination in the following studies:—

English Grammar.
Modern Geography.
Arithmetic.
Algebra, to Quadratic Equations.
Davies' Legendre, first three books.
Sophocles' or Kühner's Greek Grammar.
Jacob's or Felton's Greek Reader.
Xenophon's Anabasis, first two books.
Andrews and Stoddard's Latin Grammar.
Cæsar's Commentaries.
Cicero's Select Orations.
Virgil.

For admission to the Course required for the Degree of *Master of Arts*, students are examined in the Books above mentioned. For entrance upon the Course prescribed for the Degree of *Bachelor of Philosophy*, students are subjected to an examination in the studies already named, with the exception of the Ancient Languages, and, also, in *two additional books* of Davies' Legendre.

Candidates for an *advanced standing* in any class must be examined in all the studies which have been required of the class that they propose to enter.

Students who pursue a *Select Course* must undego the same examination as is required for admission to the Course of Bachelors of Philosophy; and, if they propose to study an Ancient Language, they must also sustain in that Language the examination prescribed for candidates for the Degree of Bachelor of Arts.

Courses of Study for the several Degrees.

I. FOR THE DEGREE OF BACHELOR OF ARTS.

FRESHMAN CLASS.

FIRST TERM.

Greek.—Xenophon's Anabasis (Owen's edition); Arnold's Greek Prose Composition; Kühner's Greek Grammar.

Latin.—Ovid's Metamorphoses (Andrew's or Gould's edition); Arnold's Latin Prose Composition; Andrews and Stoddard's Latin Grammar.

Ancient Geography and History.—Pütz and Arnold's Ancient History, with Findlay's or Butler's Ancient Atlas.*

* Note.—Eschenberg's Manual of Classical Literature, or Smith's Dictionary of Greek and Roman Antiquities, Smith's History of Greece (Felton's edition), and Schmitz' and Arnold's Histories of Rome are recommended as books of reference throughout this Course.

Mathematics.—Davies' University Arithmetic reviewed; Smith's or Loomis' Algebra.

SECOND TERM.

Greek.—Herodotus; Arnold's Greek Prose Composition; Kühner's Greek Grammar.

Latin.—Lincoln's Livy; Arnold's Latin Prose Composition; Andrews and Stoddard's Latin Grammar.

Ancient History and Geography.—Pütz and Arnold's Ancient History.

Mathematics.—Plane and Solid Geometry (Davies' Legendre).

SOPHOMORE CLASS.

FIRST TERM.

Greek.—Homer's Illiad (Felton's edition); Arnold's Greek Prose Composition; Kühner's Greek Grammar.

Latin.—Cicero de Amicitia et de Senectute; Arnold's Latin Prose Composition; Andrews and Stoddard's, and Zumpt's Latin Grammar.

Mathematics.—Plane and Spherical Trigonometry (Davies' Legendre); Davies' Descriptive Geometry; Shades, Shadows, and Perspective (Lectures).

Modern Languages:—

French.—Fasquelle's French Grammar; Voltaire's Siècle de Louis XIV.

Or, German.—Woodbury's German Grammar; Roelker's German Reader.

SECOND TERM.

Greek.—Xenophon's Memorabilia (Robbin's edition); Greek Prose Composition.

Latin.—Odes and Satires of Horace (Lincoln's edition); Latin Prose Composition.

Mathematics.—Surveying and Levelling; Navigation and Nautical Astronomy (Lectures).

Rhetoric.—Campbell's Philosophy of Rhetoric.

Modern Languages:—

French.—Fasquelle's French Grammar; Collot's Dramatic Reader.

Or, German.—Woodbury's German Grammar; Schiller's Marie Stuart.

JUNIOR CLASS.

FIRST TERM.

Greek.—Euripides; Exercises in Writing Greek.

Latin.—Germania and Agricola of Tacitus (Tyler's edition); Exercises in Writing Latin.

Mathematics.—Analytical Geometry.

Chemistry.—Stöckhardt's Chemistry; Lectures on Chemistry.

Physiology.—Hooker's Human Physiology.

Logic.—Whateley's Logic.

Modern Languages:—

Advanced French.—Racine's Phèdre; Bossuet's Oraisons Funèbres.

Advanced German.—Göthe's Götz von Berlichingen.

SECOND TERM.

Greek.—Demosthenes de Corona (Champlin's edition); Exercises in Writing Greek.

Latin.—Cicero de Oratore; Exercises in Writing Latin.

Mathematics.—Differential and Integral Calculus.

Natural Philosophy.—Olmsted's Mechanics.

Chemistry.—Stöckhardt's Chemistry; Lectures on Chemistry.

Natural History.—Agassiz and Gould's Zoology.

Rhetoric.—Whateley's Rhetoric.

SENIOR CLASS.

FIRST TERM.

Moral Philosophy.—Wayland's Moral Science.

Intellectual Philosophy.—Wayland's Intellectual Philosophy.

Natural Philosophy.—Hydrostatics, Pneumatics, Acoustics, Optics, Magnetism and Electricity (Olmsted's Natural Philosophy).

Geology and Mineralogy.—Hitchcock's Geology; Dana's Mineralogy.

Latin.—Cicero de Officiis; Translations from English into Latin.

SECOND TERM.

Intellectual Philosophy.—Wayland's Intellectual Philosophy.

Political Philosophy.—Wayland's Political Economy; Story's Constitution of the United States.

Astronomy.—Olmsted's Astronomy.

Greek.—Sophocles or Plato.

II. FOR THE DEGREE OF MASTER OF ARTS.

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Candidates for this Degree must attain in all the studies of the Course for the Degree of Bachelor of Arts an average standing of 8, (the maximum being 10,) and must not fall below 6 in any Department. They will also be subjected to an examination and required to obtain the standing above specified, in the following studies:—

Greek.—Two books of Thucydides and Plato (Lewis' edition) against the Atheists.

Latin.—21st and 22d books of Livy, (or, the Epistles of Horace); the Andria and Adelphi of Terence, (or, Select Satires of Juvenal); and the first book of Cicero's Tusculan Disputations.

Mathematics.—The Course for the Degree of Bachelor of Philosophy reviewed; Courtnay's Calculus completed; Herschel's Astronomy (Larger Edition), or, Bartlett's Analytical Mechanics.

Natural Science.—Cuvier's Animal Kingdom (Last Edition, 1851), or, one of the following elective studies; Regnault's Chemistry; Golding Bird's Natural Philosophy; Gray's Botanical Text-Book.

Rhetoric.—Kames' Elements of Criticism; Dissertations and Declamation.

Moral and Intellectual Philosophy.—Stewart's Active and Moral Powers; or, Cousin's Review of Locke on the Understanding; or, Butler's Analogy.

Political Philosophy.—English Constitution; or, International Law.
Also, a second Modern Language.

Candidates for this Degree will ordinarily find it necessary to remain in College a year after the completion of the studies assigned to Bachelors of Arts. Any student, however, whenever he can sustain the required examinations upon all the studies embraced in the Course for the Degree of Master of Arts, will be entitled to it. This Degree may be conferred in *Course*, also, upon Bachelors of Arts, graduates of this College, who have made such attainments in any Branch of Professional study as the Faculty may deem equivalent to the Academic studies above required.

III. FOR THE DEGREE OF BACHELOR OF PHILOSOPHY.

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It is expected that the studies belonging to this Course will require three years for their completion.

FIRST YEAR.

FIRST TERM.

Mathematics.—Davies' University Arithmetic reviewed; Smith's or Loomis' Algebra; Plane and Spherical Trigonometry (Davies' Legendre).

Modern Languages: French or German.—Text-Books as in the First Term of the Sophomore Year (in the Course for the Degree of Bachelor of Arts).

SECOND TERM.

Mathematics.—Geometry completed; Mensuration (Davies' Legendre); Davies' Surveying and Levelling; Topography, Navigation and Nautical Astronomy (Lectures).

Modern Languages, and Rhetoric,— As in the Second Term of the Sophomore Year.

SECOND YEAR.

FIRST TERM.

Mathematics.—Davies' Analytical and Descriptive Geometry.

Chemistry, Physiology, Modern Languages, and Logic,— As in the First Term of the Junior Year.

SECOND TERM.

Mathematics.—Loomis' or Courtnay's Differential and Integral Calculus; Shades, Shadows, and Perspective (Lectures).

Olmsted's Mechanics, Chemistry, Zoology, Modern Languages, and Rhetoric,— As in the Second Term of the Junior Year.

THIRD YEAR.

FIRST TERM.

Natural Philosophy, Geology, Mineralogy, Moral and Intellectual Philosophy,— As in the First Term of the Senior Year.

SECOND TERM.

Astronomy, Intellectual and Political Philosophy,— As in the Second Term of the Senior Year.

RHETORICAL EXERCISES.

Compositions and Declamations are required through the whole Course; and during the last year and a half, the pieces spoken are original and must be presented, before their delivery, to the Professor for criticism.

PUBLIC WORSHIP.

Prayers, accompanied by the reading of the Scriptures, are offered daily in the College Chapel. All students are required to attend this service; and also some place of worship regularly on the Sabbath, the selection being left with themselves, or with their parents or guardians.

LITERARY SOCIETIES.

There are two Literary Societies formed by the students of the College, the Enosinian and the Philophrenian, which meet weekly at their halls for the purpose of improvement in Debate and Composition.

LIBRARIES.

The College Library contains about five thousand volumes and is specially valuable in the department of Theology. Immediate measures will be taken greatly to enlarge it. The Library of the Enosinian Society contains about two thousand volumes, principally in the departments of History and Literature. The Philophrenian Society has already collected funds and is now making large additions to its Library of the most recent publications. The Libraries of Congress, of the various Departments of Government, and of the Smithsonian Institution are valuable auxiliaries to the students.

COMMENCEMENT, VACATION, AND EXAMINATIONS.

The Annual Commencement is held on the last Wednesday in June. It is succeeded by a vacation extending to the last Wednesday in September. The College year, embracing nine months, is divided in two Terms. The first Term commences on the last Wednesday in September and continues to Friday preceding the third Monday in February. The second Term commences on the third Monday in February and ends with Commencement. Public examinations, in all the studies pursued, will be held immediately before the close of each Term.

CHARGES.

Tuition for the College Year, - - - $50,00
Rent of room, use of Library, and attendance, 20,00
For instruction in either of the Modern Languages, there is, at present, a charge of $5, for the year.
A matriculation fee of $10 is paid by all students on entering the College.

Board will be furnished at a price varying with the cost of provisions, from $2,50 to $3,00, per week. A second table is furnished, from which tea and coffee and some other articles are excluded, at a price varying from $1,75 to $2,00. Students who prefer it may, with the consent of their parents and of the Faculty, board at the College or at a private house, at an expense graduated according to their wishes. Fuel is furnished at cost, and washing at 50 cents per dozen. Students are expected to provide furniture for their own rooms, or it will be furnished by the College at an annual charge of $10 for boarders, and $6 for those residing in the city.

PREPARATORY SCHOOL.

This Department occupies a commodious building on the College premises, and is designed to afford pupils a thorough preparation for the Freshman class. It is under the immediate supervision of the Faculty, and is subject to the general regulations of the College. Its session commences on the second Wednesday of September and closes on the last Wednesday of June. The charges are the same as for College students, except that there is no matriculation fee.

MEDICAL DEPARTMENT.

The Medical Department, known as the National Medical College, is situated in the City of Washington about two miles from the College.

The Washington Infirmary, which is the clinical department of this College, is admirably adapted for the study of diseases and their treatment in its capacious and comfortably furnished wards. Here the various surgical operations are performed by the Professor of Surgery and the results of their after-treatment exibited to the student. The Lecture Room, Museum, Laboratory and Rooms for the study of Practical Anatomy, used by the Medical College, are in this building, and will compare favorably with those belonging to other Medical Colleges.

The Course of instruction will be such as to secure the fullest advantage to the student in the limited period annually allotted to attendance upon Medical Lectures, the design being, as far as possible, to render it practical, so that it may fit the student for future professional duties.

The fullest illustrations will be employed in the different departments, and those facts of each branch, from which sound practical philosophy has deduced principles, will be especially dwelt upon, so that such principles may become fixed in the mind of the student.

The Lectures commence on the fourth Monday of October, and continue until March.

The entire expense for a full course of Lectures by all the Professors is - - - - -	$90
Practical Anatomy, by the Demonstrator, -	10
Matriculating fee, payable only once, - -	5
Graduating expenses, - - - - -	25

The requisites for graduating are, that the Candidate shall have attended the lectures of each Professor two full Courses, or one full Course in this school, and one full Course in some other respectable Institution. He must have a fair moral character, and he shall have dissected during at least one session. He shall have entered his name with the Dean of the Faculty as a Candidate for graduation, and delivered to him an inaugural dissertation upon some Medical subject, thirty days before the close of the session, and pass a satisfactory examination.

All persons, who have attended two full Courses of Lectures in this school, are entitled to attend succeeding Courses free of expense.

All graduates in medicine from other schools, who have never attended here, can do so without other expense than the matriculation fee.

FACILITIES TO STUDENTS FOR THE CHRISTIAN MINISTRY.

It has ever been a leading object of the founders and liberal patrons of the College, to furnish facilities to students having in view the Christian Ministry, and large numbers of candidates for that office, of various religious denominations, have received the advantages afforded to such students. It would be doing violence to the cherished hopes of those who have given nearly all the funds which the College now possesses, should this their design not be sacredly kept in view. Tuition will therefore be gratuitous to those who shall be recommended by the Faculty as worthy beneficiaries; and in special cases, further facilities may be furnished.

DISCIPLINE.

An institution of learning, being designed for the purpose of affording intellectual and moral culture to those who desire to avail themselves of its advantages, must not be made the resort of the idle and the negligent; nor of the dissolute and the lawless. Its discipline should, therefore, be adapted inevitably to secure the dismission, after a sufficient trial, of all those whose residence can be of no benefit either to themselves or to the College.

A merit-roll is therefore kept, and against the name of each student is placed a numerical mark designating the value of each College exercise; also a numerical mark of demerit from one to ten for violations of College laws. When any student has fifty marks of demerit his parents or guardians will be informed of it,—and when he shall have one hundred such marks for any one term, or one hundred and fifty for any one year he must leave the Institution.

The average of the merit-roll, including all absences from College exercises and all excuses granted however reasonable, will be sent monthly to the parents or guardians of the students. In all cases where they think that too much liberty is allowed the student, they are requested frankly to communicate their views to the President.

Every student after having signed a declaration of his deliberate intention to obey all the laws of the Institution, so long as he shall remain a member of it, and received a certificate of matriculation from the President, must deposit with the Registrar of the College a sum equal to one half of all the annual College charges: and no student can be permitted to recite, until he shall have arranged for his College bills to the satisfaction of the Registrar. No abatement for absence is made in the bill for board for less than one month, nor in any other College bill for less than one term—except in case of protracted illness.

Every student is required to make choice of his studies immediately upon the commencement of the term, to present himself at the first exercise, and punctually to attend all the exercises pertaining to his course.

The advantages of an attendance upon Congress, upon the lectures at the Smithsonian Institution, etc., are great: and in order that that they may be fully secured without detriment to the essential duties of a College student, all such attendance is under the direction of the Faculty and has the special attention of the Professor of Rhetoric—and before leaving the College for any such purpose the student must obtain permission from the President or Faculty. All requests for this permission must, when possible, be made through the Professor of Rhetoric.

All students are required to abstain from whatever is inconsistent with a due observance of the Sabbath, and regularly to attend every Sabbath morning, such particular place of Divine Worship,

as may be chosen by themselves, or by their parents or guardians. On Sabbath night they must attend religious service at the College Chapel, when such service shall be appointed. But any student may for sufficient reasons be occasionally excused by the President, or in his absence by one of the Professors, to attend either morning or night other places of worship.

All immorality in word or deed and all ungentlemanly conduct are strictly forbidden. No student is allowed to attend the theatre or any such place; or to visit any bar-room or similar establishment; or to visit any hotel but for special and adequate reasons. No student is allowed to have at his command any deadly weapon or gunpowder; any cards or other means of gambling; or any intoxicating liquor. No camphene or burning fluid is allowed in the College building.

Any student is entitled to an honorable dismission, at any time, according to his actual standing: provided his College bills are fully discharged; and provided, if a minor, he has the written sanction of his parent or guardian; but this written sanction shall be left with the President. And it is earnestly hoped that, whenever a student can no longer cheerfully comply with College rules, he will leave the Institution. But no student, who *resists* College law, or who endeavors to influence other members of the Institution against either the Officers or the laws of the College, can be honourably dismissed.

CALENDAR.

1855.

Sept. 26th,	First Academical Term begins, -	Wednesday.
Oct. 22nd,	Medical Term begins, - - -	Monday.

1856.

Feb. 11th,	Term examination begins, - -	Monday.
Feb. 15th,	First Term ends, - - - -	Friday.
Feb. 18th,	Second Term begins, - - -	Monday.
Mar. 1st,	Medical Term ends, - - -	Saturday.
May 26th,	Examination of Senior Class begins,	Monday.
June 17th,	Term examination begins, - -	Tuesday.
June 23rd and 24th,	Examination of candidates for admission, - - - - - -	Monday and Tuesday.
June 25th,	Commencement, - - - -	Wednesday.

Vacation.

Sept. 10th,	First Term of the Preparatory school begins, - - - - -	Wednesday.
Sept. 22nd and 23rd,	Examination of Candidates for admission, - - - - -	Monday and Tuesday.
Sept. 24th,	First Academical Term begins, -	Wednesday.

THE

INAUGURAL ADDRESS

OF THE

REV. J. G. BINNEY, D. D.,

AS PRESIDENT OF THE

COLUMBIAN COLLEGE, D. C.,

WEDNESDAY, JUNE 17, 1855.

WASHINGTON:
PRINTED BY R. A. WATERS.
1857.

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WASHINGTON, D. C., *December 19th*, 1856.

REV. DR. J. G. BINNEY,

DEAR SIR: The friends of the COLUMBIAN COLLEGE are urgent that the resolution of the Board of Trustees, passed after the delivery of your Inaugural Address, requesting it of you for publication, should be again brought to your notice. They hope you will not defer the publication of it any longer, and believe that the interests of the College and of humanity would be advanced by the diffusion of its wise and elevating sentiments. That it may be your pleasure to grant it for these purposes, is the wish of

Your obedient servant,

S. C. SMOOT,

Sec. Board of Trustees of Col. Coll.

COLUMBIAN COLLEGE, *December 22nd*, 1856.

S. C. SMOOT, M. D.,

Sec. Board of Trustees of Col. Coll.

DEAR SIR: When my address was first requested for the press, I supposed that my friends had overlooked the unusual number of such addresses being published about that time. I was, therefore, reluctant to comply with the request. If, however, they now think that its publication will in any way promote the best interests of education, it can but give me pleasure to accede to their wishes: I accordingly send you the manuscript.

Very respectfully,

Your obedient servant,

J. G. BINNEY.

ADDRESS.

——o——

When hearers are anticipating interest connected with novelty, it is, to the speaker, a depressing consideration, that "the thing which hath been is that which shall be," and that "there is no new thing under the sun." Especially is this true of occasions like the present, when, from the nature of the case, every thought and almost every possible modification of thought have long since been made common property. But if with the wisest of men we are constrained to ask—"Is there anything whereof it may be said, See, this is new?"—it is a partial relief to this depression to consider, that the same wise man has immediately added, "There is no *remembrance* of former things." If the often repeated presentation of the claims of a Liberal Education had found a lodgement in the minds of men and had produced its legitimate effect in the community, there would remain as little motive to a renewed consideration of the subject, as there can be pleasure in it. But the highest interests of man, however ably reasoned and beautifully and forcibly illustrated, come slowly to occupy, in our minds and efforts, the place they so richly deserve.

True, every friend of man and of liberal, civil institutions must rejoice at the wide diffusion of knowledge, at the multiplication,

over all our land, of institutions for popular education, which characterize the spirit of our times and of our country. Even those, who in former times and other lands thought "ignorance the mother of devotion," find it essential to their purpose to rank themselves with the friends of this controlling spirit. But the interest thus manifest, however favorable to a partial cultivation of the mind and to the diffusion of knowledge among those previously neglected, though it may conduce in some instances to higher attainments in particular branches of study, is far from elevating the standard of a Liberal Education: and, it is equally far from suitably fitting for their serious responsibilities those, upon whom, after all, we must depend to encourage, direct and sustain the whole movement, even for a widely diffused popular education. It is no new phase in the promotion of mental improvement and learning that is now seen in other lands as well as all over our own country. It seems to be a habit of man to follow extremes and to avoid a *proportional* attention to whatever is valuable. There would seem to be some antagonism between different branches of study, and some fatal consequence awaiting the symmetrical development of the whole mental and moral man. It is not enough that every facility be provided for those who, by circumstance or character, are limited to a narrower sphere; but the whole system must be levelled and the foundation itself removed, on which we have hitherto based our hopes of sound learning. Mental, moral and physical science must be divorced. Elegant literature must again contend for supremacy, if not for existence, with mathematics and philosophy. Æsthetics must give place to what is deemed more immediately conducive to the practical purposes of the life that now is. Physical science must press its conquests at the expense of general cultivation, and particular professions are to attain a supposed higher, special qualification by neglecting what is not within their own immediate sphere.

Or, as circumstances and apparent interest indicate, all this may be reversed; but still so as to leave part in conflict with part throughout the educational system.

But no class of opposition to liberal study is now more prevalent or more effectual, than that arising from the utilitarian spirit of the age. The attention is fixed on what is present and material, and the aim and effort are valued in proportion as they promise wealth, or its kindred benefits. And, even in this contracted circle, appearance is taken for reality, and men contend for art against science, and for practice against theory, as though practice must not at some point involve theory, and as though art *could far progress* without the aid of science. True they may be far separated in time, and by no means be found in the same person; but their relation is nevertheless as real and as necessary as though simultaneously originating from the same source. After all, we may object not so much to a desire to *secure the useful*, as to the misapprehension of what constitutes the useful. Is it merely that which enables man to gain and increase wealth and to multiply material benefits? Can his happiness be drawn from such sources? Can his interests be secured alone or mainly by such means? Man has mental, moral and social capacities, with their corresponding interests. He has relations not only to his family, but to society about him, to his country, to the world and to God, with their corresponding duties to be performed. He is a creature not merely for time but for eternity, for which he is to make suitable preparation. Can the useful, then, be limited to the present, and to the material? Must it not, of necessity, include whatever best developes and educates the whole mental, moral and social man, whatever best qualifies him for happiness, usefulness and the performance of duty in every relation with men and with God? Can the mere morning of his existence demand so much, and eternity, his unending day, be excluded from those interests, for which he

is to provide? Surely, then, whatever renders man happy, dutiful and useful in all his relations, and prosperous in all his interests for this life and for that which is to come, must have place among the useful in any rational estimate.

It is with such difficulties that Liberal Study has before contended, and the conflict continues undiminished in our own times. Amid much to gratify and to encourage, respecting popular education and special studies—the friends of a liberal course of study must still blench at no difficulties, nor be allured from their purpose by any empiricism of the age. Such is the real position of what may, with propriety, be called a Liberal Education in our own land at the present time: and, this occasion naturally and almost necessarily requires us to review in the simplest manner the claims of such a system of Education.

With this in view, it cannot be difficult to determine the character and extent of the Education to be desired in circumstances such as now encompass us. The *ultimate* object to be attained is, the most perfect character and the greatest amount of happiness and usefulness for the whole of existence for ourselves and for others. The immediate object is to develope and strengthen every faculty of man, as an agent,—it is to furnish him with all possible knowledge,—to place at his disposal every attainable means,—it is to teach him how best to exert his power, and to apply his means for the attainment of his ultimate object. He is hence to learn what may rationally be expected and attempted, from the nature of the case; and from the experience of others he is to be so taught the conditions of success and failure, as to preserve him equally from causeless dependency and inaction and from unreasonable confidence and rash activity.

Less than this would be unworthy of our exalted position as men, of our privileges and responsibilities as American citizens, and of our obligations as Christians. So intimately are the

immediate and ultimate objects related, that the latter can reasonably be expected only as the former is attained. And, as in Christianity man should not only cultivate any particular grace and perform any individual duty to the utmost extent, but should improve in every grace and perform all duty, however varied with a like energy and fidelity;—so, in education, should the whole man be trained to secure every interest and to meet every responsibility. As in Christianity, symmetry and proportion not less than any special excellencies are essential to the highest Christian attainments, so are symmetry and proportion essential to the highest excellence in any system for the training and furnishing of the human mind. And though, from the brevity and circumstances of a College course, and the extent of what is to be acquired, only the child or the youth of the future man can be formed; yet, let the child possess every faculty and lineament of the educated man, that when he comes to maturity he may possess in fair proportions all his members, senses, instincts, all his intellectual faculties and moral powers. "The child is *father* of the man," it is said,—child, then, though he may be, let him be *in miniature the perfect man.*

It is however admitted, there may be some, indeed many, who having in view some particular department in practical life, need qualification for that particular sphere; while there may be neither time, capacity, nor disposition for a more liberal culture. So far as this claim depends upon a supposed incapacity, it is not certain that it should be considered an exception to the general rule. Bishop Butler has truly said, "The constitution of human creatures, and indeed of all creatures that come under our notice, is such as that they are capable of naturally becoming qualified for states of life, for which they were once wholly unqualified. We are capable, not only of acting, and of having different momentary impressions made upon us, but of getting a new facility in any kind

of action, and of settled alteration in our temper and character." This is certainly true of most of the cases of which I now speak. It is not, then to be assumed, that an indisposition, or an apparent want of adaptation, is necessarily an incapacity. The gain, however, may not under certain circumstances, justify the expense—and the want of time necessarily limits the qualification. Unquestionably such wants should be supplied; and if the Academy or the High School does not meet the demand, let the College afford every possible facility. Let the student pursue any study or class of studies, so far as shall not prejudice the chief object of the Institution, that may meet his special necessities. If it is requisite, and if even for him, a more symmetrical, though equally brief course might not be better, a question which we now intentionally pass over, let it be granted with every advantage and honor consistent with the facts of the case. We may admit even more than this:—there may be some, who from causes just stated, but not to the same extent, desire to secure more of what may still come short of a full, liberal Education. Wishing a wider sphere for their action in life, they yet intend so to limit that sphere, as not to demand as they suppose, those qualifications, which depend upon a full course of study. The languages, or mental, or physical sciences may, one or more of them, be deemed unessential to their proposed pursuits,—hence, these must be sacrificed. That such a demand exists arising either from necessity or from misapprehension, cannot be questioned. That this demand should be met is generally conceded. Without doubt the wants of the community and the demands of the age, in which we live, should be regarded with consideration; though we *may doubt*, in many or even in most cases, the desirableness of that *condition of society*, which *originates* the necessity. The College may the more readily supply this requisition, as the regular classes afford every facility for so doing. No new Institution, or Professorship, or even classes

are here needed;—for the liberal course of study does, or should, cover the whole ground. But we have yet met no consideration, which should make us forget that there is in our land another class—a class so large as to form a rule, to which all other classes resorting to our higher Institutions of learning, are exceptions. The age, aims and capacities of this class require all that can be attained. With these are associated many, who, though opposed by every difficulty, yield to no obstruction. They are men of noble soul, of high aspiration in what is good and great, and in all that is truly useful. They are men of settled purpose—men who rightly estimate the value of the object, and having counted the cost, demur not to pay the price. They would blush to feel that they are less, or can do less, than all for which they are endowed. They measure their capacity by what has been, what may be, and what ought to be, rather than by any present development. That such men have necessities, corresponding to their character and aspirations needs no formal statement.

Admitting then the necessity for instruction adapted to all these classes, from those requiring but one branch to those approximating to a full course of study, though still falling short of it, need this conflict with the wants of those differently circumstanced? They are permitted to pursue any and every study, for which they have inclination or ability, and to receive honorable testimonial of all actual attainment. On the principle that "knowledge is power," if circumstances permit not all we could desire, we may rejoice at every approximation to the perfect standard. And if all may not be secured, we cheerfully bestow a part. The more, the better; even a little is better than none. We cannot adopt the sentiment, "Drink deep, or taste not." We congratulate the man, who, having but one talent, properly improves that. But must we not, upon the same principle, experience corresponding interest in all that is included in a Liberal Educa-

tion, and should we not with corresponding interest provide for *their wants*, who ask the highest qualifications—who wish symmetrically to train and proportionately to furnish the mind for any and every contingency, in this world of so serious responsibilities, and of so many and so strange vicissitudes? We may, we ought, effectually to sympathize with those, whose circumstances necessarily limit their attainments; but surely we ought not to sympathize with any, who, like the fox in the fable, would preserve their own relative position by *curtailing* the privileges of their fellows.

It may be objected, that no man can know or do every thing. Hence, the principle of "division of labor" may be pressed to an extreme. The mental faculties may be divorced from each other in order to gain a special power, and the departments of literature and science may be portioned out, as labor is divided in the manufacture of a pin, or of the works of a watch. Conceding most cheerfully all that may be required by this principle, when legitimately applied to the labor of the student, it is by no means seen that it *is* so applied at this stage of the mind's efforts in the departments of literature and science. When the point of that application is reached, we hope not to shrink from any of its responsibilities. But with reference to the necessities of the class last named, neither their age, circumstances, nor desires are ready for any special direction of the mind for life. They need, and if properly influenced, they wish, only that the whole mind be developed, directed and strengthened; and that the whole field of sound learning be so spread out before them, as that they may see and appreciate its entire range. They ask first of all to be qualified to select, and then to prepare for, any special department.

It ought perhaps to be more distinctly stated, that in our estimation, no system of education is adequate to the case, which

neglects to provide for the wants of the moral man. It is, indeed, assumed in a portion of the College curriculum, and may therefore be included in what has been justly regarded as a Liberal Education. If it may not have, as in Harvard University, that ancient and honorable seat of liberal learning, a "Professorship of the heart,"—it may and ought to devolve upon all the faculty the duties of that chair. Its spirit, no less than its form, should be made to pervade all professorial College influence. Sad must be our condition, when from the halls of literature and science shall be excluded the claims of the soul, in its relations to men, to God, and to eternity:—sad, indeed, must it be, if human attainments, however valuable, shall be there made at the expense of an interest in the great salvation of the Gospel. I would not place the cross over the portals of the College buildings; but I would have its spirit pervade the common heart of the faculty, and I would test the standing and the safety of the Institution, not less by its success in influencing the moral, than in educating the intellectual man.

We may now more particularly consider the adaptation of such an education to the attainment of the object proposed. We shall confine our attention chiefly to the immediate object—that is, to develope and strengthen every faculty of man, as an agent—to furnish him with all possible knowledge, as a means—and, to teach him how best to exert his power and to apply his means for the attainment of his ultimate object.

That incomparable writer, Bishop Butler, has clearly presented the foundation on which this whole superstructure must rest. He did not so much argue the point, as he assumed it to be true, for the purpose of his "Analogy." After saying, "men are capable of naturally becoming qualified for states of life for which they were once wholly unqualified," and "of getting a new facility in any kind of action, and of settled alterations in our tem-

per or character," he adds, in connexion, "However, the thing insisted upon is, not what may be possible, but what is in fact the appointment of nature, which is, that active habits are to be formed by exercise. Their progress may be so gradual, as to be imperceptible of its steps; it may be hard to explain the faculty by which we are capable of habits, throughout its several parts, and to trace it up to its original, so as to distinguish it from all others in our minds; and it seems as if contrary effects were to be ascribed to it. But the thing in general, that our nature is formed to yield, in some such manner as this, is matter of certain experience. Thus by accustoming ourselves to any course of action, we get an aptness to go on, a facility, readiness and often pleasure in it. The inclination which rendered us averse to it grows weaker; the difficulties in it, not only the imaginary, but the real ones, lessen; the reasons for it offer themselves of course to our thoughts, upon all occasions; and the least glimpse of them is sufficient to make us go on in a course of action, to which we have been accustomed. And practical principles appear to grow stronger absolutely in themselves, by exercise, as well as relatively, with regard to contrary principles; which, by being accustomed to submit, do so habitually, and of course. And thus a new character, in several respects, may be formed; and many habitudes of life, not given by nature, but which nature directs us to acquire. Indeed, we may be assured that we should never have had these capacities of improving by experience, acquired knowledge and habits, had they not been necessary, and intended to be made use of. And accordingly we find them so necessary and so much intended, that without them we should be utterly incapable of that which was the end for which we were made, considered in our temporal capacity only; the employments and satisfactions of our mature state of life." That this is true, is evident to every careful observer of mankind. Each period of life is a condition of

preparation for that which is to follow, and the proper improvement of the present can alone fit for the future. By the performance of all duty, every faculty is not only to be trained and strengthened, but powers previously dormant are to be awakened, and our tastes are to be not only chastened, but changed. The faculties of the infant begin their development by observation; this is followed out in childhood and youth by a wider and more critical notice of external objects, with more or less use of the intellectual powers; until in early manhood there are plainly developed capacities, which did not appear in early life. So will also be seen a gradual increase of strength in each faculty, in proportion to its use. Why should not this law of the mind, not less than that of the body, continue in after life, not only in the strength and agility of faculties already manifest, but in the awakening and concentrating of those hitherto lying dormant? Here, then, by the law of nature, Education first begins to exhibit its power. By that law, it commences in the nursery and in the family—to be early followed by the observation of men and things, a world of wonders above and about them—to be soon, how soon and to what precise extent cannot perhaps be definitely determined, attended by an apprehension of the world within them. The Creator has himself thus beneficently provided, from the nature of the case, for the education of the mind in that earlier period, when its interests might be most neglected by those upon whom it must depend. What is ordinarily called Education, is the provision made by the parent, or by others, to follow out this process of unfolding and training the mind; until, being furnished also, it is fitted for itself to choose, and qualified to fill its own sphere in life. The first influence, then, of the system is felt in the mind itself. Each faculty is unfolded by appropriate means and strengthened by a suitable use. To develop it, the germ of that faculty must itself be quickened; to strengthen it, the faculty it-

self must be exercised. There can be no exception to this, it is an invariable law. It is on this law that Dr. Wayland bases the most important of his views respecting the government of the conscience. "Conscience," he says, "follows the general law, by which the improvement of all our other faculties is regulated. *It is strengthened by use, it is impaired by disuse.*" To prevent all possible misapprehension, he adds, "By use, we mean the *use* of *the faculty itself* and *not of some other faculty.* This is so plain a case, that it seems wonderful that there should have been any mistake concerning it. Every one knows that the arms are not strengthened by using the legs, nor the eyes by using the ears, nor the taste by using the understanding. So the conscience can be strengthened, not by using the memory, or the taste, or the understanding, but by using the conscience—and by using it precisely according to the laws, and under the conditions, designed by our Creator." From the connexion, we learn that he considers, that the use of the faculty will be secured by its being brought into contact with its appropriate objects.

The whole clearly and forcibly illustrates the position here urged. Each faculty is impaired, so far as it is disused; it is developed and strengthened, in proportion to its exercise; and, it assumes the character and type of that upon which or with which it is exercised, in proportion as the nearness and constancy of the contact is preserved. Plainly, therefore, there is no more mind, no more strength of the faculties, than there is use of those faculties. Startling as this general statement may be, I see not how the conclusion can be avoided without denying the premises, which seem to be true in fact. The perceptive and the reasoning faculties, the memory, the imagination and the conscience, fail in proportion as they are disused, and are quickened and strengthened in proportion as they are used. This is clearly seen in the history of individual minds. What then is the stand-

ard to be assumed by the friends of Education? The mental and moral powers are the agent, by the use of which alone we can hope so to apply every class of influence as to secure our ultimate object. An agent is not expected to act contrary to the law of its own being. It acts with directness, with uniformity and with power, or the contrary, according to its own condition. It can contribute to the attainment of the ultimate object no more influence in kind or degree, than it possesses. Shall we then educate the whole, or a part of the faculties? Shall we afford the mind those circumstances, in which, favorably influenced, it may be best developed, moulded, and strengthened; or, shall we cast it forth to the hap hazard influences of the world, by them inevitably to be weakened and deformed? Almost every branch of literature and science has for itself urged attention, not only for the knowledge it imparts, but for the discipline it affords the intellect. For the same reason, with a wider application, one so wide as to cover every department of knowledge, and to secure the discipline of all the faculties of man, we would urge attention to a course of liberal study. The curriculum of a College course is supposed to adapt itself to this necessity. It does not profess to perfect any faculty; but to awaken, invigorate, and rightly direct each and all the faculties not only to act, but to act harmoniously. This it does by observing the law of the mind—by furnishing the legitimate means of calling every faculty into use, under the most healthful conditions. The course proposed, though it may not be perfect either in its parts, or in the proportional attention given them, cannot be passed in review without exhibiting this, its great, predominant feature. The distribution of every exercise and every study, with the proportional amount of time and attention bestowed on each, is designed to secure this essential object. Whatever advantage may be derived from giving the whole attention to an isolated study, this great advantage must

be lost, the symmetrical development of the whole mind. Nor is it true, that a qualification to pursue one branch becomes such for any other branch, further than it can awaken, stengthen, and direct those faculties, with which those other branches must be prosecuted. The superior claims of a Liberal Education appear especially in the fact, that *that* alone, though it perfects nothing, prepares the agent for the successful application of its powers to everything. It is here, we apprehend, that such a course is a *sine qua non*. Different branches of study may be more or less successfully pursued, for the sake of information, at our pleasure; but the powers of the mind can themselves be applied only as they have been educated. In immediate connexion with this, is that too often forgotten, but not therefore the less important consideration, the securing of the *mens sana in corpore sano*. The intimate relation and mutual dependence of body and mind are well understood, and are frequently urged upon educated men; little effect, however, is produced in leading them to the observance of those laws, by which the healthful condition of both may be preserved. The spirit of the age, concentrated in this country, is urging men, each in his own sphere, with the power of steam and the velocity of lightning, alike regardless of the wear and tear upon his own system, and of other equally cogent claims. Not content with its almost unlimited sway in political and commercial life, it must seize upon the liberal professions, and seek to impel and direct the labor of the literary and scientific. Nor can men engage even in the divine employment of the Christian, but under the same distorted and stimulated system. The immediate consequence is what might be supposed. Perhaps at no period more than the present, nor in any land more than in this, has there been so much insanity—so many disordered minds in enfeebled, diseased bodies. The Church, the State, and social life are alike agitated by "men of one idea,"—an idea so intense, as to disturb the

mental balance. The power, therefore, of man as an agent is weakened, and the direction of that power is perverted, and the ultimate object of life, in almost every essential feature, is very often lost. Is it not then worthy of inquiry, whether the best interests of men, in every respect, do not demand more regard to the laws of the Creator—to those laws especially, which regulate all our faculties in just and symmetrical action? And may not that inquiry, with propriety, be here, to day, pressed upon the attention of the philanthropist and the Christian, of the patriot and the friend of all learning? May it not be especially urged upon the affection and interest of those who are to qualify their sons one day to meet, as best they may, the wear and tear of this conflict in life? We do not, indeed, assume that an Education, however symmetrically and judiciously conducted, would prove an antidote to all the evils of life; but, we may safely assert that, other things being equal, a mind so educated is least perverted, is most strengthened in all its parts, and is best fitted to direct and exert all its powers. It is best prepared to meet every unfavorable influence, with the least danger to body or mind, to the moral powers, or the social or civil relations. To furnish the mind with all possible knowledge, as a means to the great end, is not to be slightly valued, though it may not, from the amount of information gained in any one study, equal popular expectation. The acquirement is, indeed, much more extensive, than is often supposed. Still, the object of a Liberal Education is not so much perfectly to furnish the mind for any one department, as it is to spread before the student an outline of all needful branches—to exhibit the true mode of investigation to be distinctively applied to every class of study, and to direct the mind to those sources of information, and to those means of a successful prosecution, which may, at pleasure, be applied to any sphere to which the attention may, in after life, be especially devoted.

If such is the influence of a liberal course of study upon man, as an agent, teaching him also how to make tributary to his purpose all knowledge, as a means,—its relations to different departments of life must be apparent.

In the learned professions, its necessity is becoming daily more imperative. They do not hold the high relative position in the community, that they once held. They no longer so effectively stretch an apparently magic wand over the general interests of society. Even in their distinctive spheres, their views are received with less reverence, and their directions are less implicitly followed. To meet this with lamentation and complaint at the deterioration of the times, is as unjust, as it is unwise and useless. It is not perhaps so much the disposition, as it is the capacity of the community, that has changed. Mental culture and general knowledge have been widely diffused—this has really elevated the condition of general society, and it has much more elevated its self-esteem. The professions, with here and there most praiseworthy exceptions, have not made corresponding progress. With much assumption at being in the world in this nineteenth century, and with much show of assumed facts, of immature thought, and of hasty generalizations and conclusions, there is really little advance in solid attainments. Besides, the facility with which they can be entered has allured to them the immature and the uninstructed, in such numbers as seriously to affect not only the reputation, but the character of the professions. Having neglected either a suitable basis for general ability, or the special qualification needful to meet their daily exigencies, and having perhaps hurried over both of them, these empirics think, that to be classed with the able and the learned, makes them the same. Without capacity, they assume responsibility, and hence fail. What marvel then, that the liberal professions should have lost a part of their influence in a state of society so intelligent and so independent as our

own! In the language of another:—"If the learned professions are ever to regain their ascendency, each in its appropriate sphere, it will not be by the spell of names or forms, nor yet by that of caste or social position; it will be by obvious and incontestable evidence of superiority."

But it is not enough that the professions should hold their relative position in the community. They must also meet their own peculiar duties and responsibilities, necessarily enlarged in number and importance from new phases and conditions in society, and the increased interests involved.

The profession of law becomes more difficult in theory and in practice from the complications incident to the times in which we live. Its relations to the interests of the community generally, to the legislatures of our State and General Government, the relation of the Bar to the Bench, especially to the Bench of the Supreme Court of these United States, concentrate a weight of responsibility upon the legal profession, which should repel from it, awe struck, every aspirant of immature and unfurnished mind. It must not be supposed that pecuniary value alone is committed to their knowledge and skill: the dearest interests of the individual, of the family, and of the community, the interests of reputation and of life are poised upon their capacity and integrity. Now, when the mental ability which this involves is considered, the process of investigation, with the complicated character of what is to be examined, the extent of research into what may prove the basis of any decision; when all these difficulties are remembered, surely none, but a man deranged in intellect or feeling, would presume upon entering, unqualified, this profession, *unless*, as "the hewer of wood and drawer of water" for its more worthy members. Nor can one contemplate the whole *modus operandi* of this profession, without seeing the necessity of all that mental capacity and of all that knowledge which the most liberal culture sup-

poses. Every faculty of the intellect must be ready for use, as each in turn may be summoned to act; the moral man must be so trained that every passion is subject to a well regulated will. The whole circle of knowledge must be around him, that he may avail himself of light from any direction; he must know where to find the aid he needs, and he must know how to read up, if necessary, the subject before him of whatever nature it may be. Then comes the much easier, though often difficult work of making evident to others, what is patent to his own mind.

Has the medical profession a less extensive or imperative necessity for qualification? The interests involved therein are the most momentous of those belonging chiefly to the present life. Happiness and usefulness, for ourselves and others, in every relation, largely depend upon health, and are wholly closed by death; but health and life are committed almost unconditionally to the skill and fidelity of the medical man. An investigation of what enters into the varied elements of that skill, upon which we thus rely, would exhibit a demand for the utmost of mental improvement, and for a range of information, including whatever in the material, mental, or moral world, may affect the human system in its multiplied conditions of illness or health. It is not sufficient that he understands the complex machinery of the body in its parts and as a whole, and is able to detect every symptom of disorder therein; or that he has at command the whole Materia Medica and can premise the effect of its every article. He must have mental power sufficient to trace disease in its utmost complications, and to detect its most hidden connexions with internal and external causes. There must be knowledge and ability to counteract these causes from whatever source they may arise, and to adapt a combination of medicaments to the worst complications of disease. And what is more, the application must often be immediate, or it will come too late. Life or death hang upon a word,

and that must be given without delay. Is this the time and are these the interests to be trifled with by one, whose indolence or folly has hurried him unqualified to assume such responsibilities? How often is the physician baffled in every attempt to benefit his patient, and how often does he even aggravate bodily disease by ignorance of the mental and moral constitution and its relation to the body? He prides himself, perhaps, upon putting away from his diagnosis the only indication of a successful treatment. He reasons against or ridicules the mental condition—and he urges what a more intimate knowledge of the human mind and heart would teach him, must prevent recovery. This is true of conditions of mind arising from various sources of worldly solicitude; but it is especially true where the moral man is agitated from religious considerations. Under such circumstances, the well qualified physician will not attempt to exclude from the sick room all presentation of religious subjects. He well knows that the agitation of the heart arises from what is already known or feared by the patient. Much less will he attempt, by reason or by ridicule, merely to silence the admonitions of conscience, of common sense, and of the Bible, at a moment when such considerations so naturally arise in a thinking, honest mind. If he is acquainted with the mental wants of his patient and is prepared himself to meet them, his first prescription will often be for the mind and the heart; and if he has not the needed qualification, he will invite the co-operation of those who have it. Many a medical man might save his own reputation and the life of his patient, by asking from another source, what is deficient in his own qualification in mental and moral science. The experienced, able physician understands this—it is only those who most need, that least appreciate it. This, however, is only one class of those varied influences which arise at almost every point, and which imperatively call upon the medical profession for a preparation adequate to their

weighty responsibilities. Is this then a profession to be crowded by men who know not the meaning of the term, mental discipline—who, but comparatively a short time since, could not define the word, physiology, and were wholly ignorant of what generally or specifically was intended in medical practice? Must the community commit life and health to men, whose only *professed qualification* is a very brief period of private study with some medical man, and then an attendance upon two or three courses of lectures, so crowded in time, as to exhaust the mind in hearing, without after reflection, but whose *real* qualification, if it be such, is the presumption and rashness that could induce them to assume such a responsibility? Much is often and justly urged against quackery and empiricism; but what are the pretensions of such men, but pretensions to skill which they do not possess; and on what must all hope of their final success depend, but upon a daily empiricism? They must learn by practice upon their patients, and it may be at the expense of life, in order to save the time or the money, or to avoid the self-denial incident to a proper qualification. It is then no answer to all this, that many thus situated have finally succeeded, and are now safe and useful men. Before this can be admitted, it should first be seen, at what expense of health and life it has been purchased; and we must consider by what right, men so situated subject the welfare of others to such hazard. It is well for the medical profession, and well for the lives and health of the community, that this noble calling is honored by so large a number of men of a widely different stamp, men of broad culture, of extensive and varied knowledge, and who grudge no expense of money, time, and effort that may the better fit themselves to adorn their profession and to benefit society. It is from this class of noble men in the profession, that the first and most importunate plea has been presented for increased qualifications in those who are to assume its responsibilities. And while

others have been indignant at quackery and empiricism out of the profession, these have been anxious to remove this reproach from among themselves.

The qualifications requisite for the clerical profession will be differently estimated, as their duties and responsibilities are more or less extended. If their only business is to announce the more simple and general truths of the New Testament without regard to the peculiarities of character or circumstances, leaving the auditor, on his own responsibility, to hear or forbear, the needed preparation is that of the heart, rather than of the intellect. There are few who are at heart Christians and can read the Bible, who may not repeat to their fellow men its more general statements, directions, and assurances. But certainly this comes short of meeting all the religious necessities of men, as individuals or as communities; and if these wants of men are not otherwise provided for, the ministry of the Gospel must meet them. It would be difficult, either in this or in heathen lands, to find a community where the very announcement of those elementary truths would not necessarily involve more, and that to an extent without any marked limitation; nor will any, but the ministry, follow up those simple truths to their practical and experimental results, as was plainly intended by the Author of Christianity. The gospel minister, if worthy of his office, will understand the necessity. Though pressed by no divine command to do more, a command would issue from the benevolence of his own heart, to meet every condition of mankind, to remove every obstruction and use every instrumentality, to reach every faculty of intellect and heart, so as, if possible, to bring men to a hearty acceptance of his Lord and Saviour. So, also, his reverence for God, his regard for all that is lovely and of good report, and for the welfare of men, would lead him to use all right, available means, that as others become Christians, they might perfect their own characters, honor

their profession, glorify God, and benefit the world. So, again, if men become Christians, they must be met in their collective capacity, and the same regard to God, to truth, and to the interests of men, would constrain the minister of the Gospel to centre every possible influence adapted to direct and impel the Christian body to obey their Master's last command, "Go ye into all the world, and preach the Gospel to every creature,"—"Teaching them to observe all things whatsoever I have commanded you." It is sufficient, therefore, that we know the various religious necessities of men, that in some way adequate provision must be made for them, and that, judging from the past and from the nature of the case, no such provision can reasonably be expected, unless it be secured by the Gospel ministry. Whatever aid or co-operation, then, may be received, upon that ministry rest the momentous responsibilities connected with all human, Christian influence, touching the happiness and welfare, the dangers, duties, and privileges of men for this life and for the future world. They are to instruct and instrumentally to affect the heart, to guide and to impel. To do this, they must meet the human intellect and affections in their untold intricacies, they must know, so as to appreciate, not only the nature but the extent of internal and external influences, and they must so fully understand all available resources, whether found in the works of God, or in his revealed will, or in his providential government, as to select at pleasure what is adapted to every character, time, and condition. It may be conceived how men, too ignorant to appreciate an education, or how young men who have never known the difficulties and anxieties of a pastor, should undervalue the essential qualifications. It may be conceived, even, how those, whose minds have been trained from their youth, and with whom knowledge has gradually accumulated, before they could have felt its practical necessity, who have long since left the pastorship with its immediately pressing

necessities; it may be conceived how these, overlooking its daily responsibilities, come to regard what is plain to themselves, being indeed the result of a life-time accumulation, as almost intuitive and equally plain to those less favored. But how one, with a pious heart and cultivated mind, who has long carried the burden of souls, who has often wept in bitterness before God, at his inability effectively to reach the hearts of his people, who has perhaps frequently trembled lest his failure may have been the result of his own want of qualification, how such an one can undervalue the most liberal culture for this sacred office, is, indeed, past all comprehension.

It is evident, men often consider the business of the Gospel ministry, as consisting mostly in the knowing and the making known of truth, in the knowing, stating, and defending of certain dogmas. Even this might demand some maturity of mind and extent of information on so momentous a subject, connected with the claims of God and with the interests of man's unending existence. But, if we at all understand the relation of Christianity to the character, duty, and welfare of men, this constitutes but a portion of *his duty*, who becomes Christ's minister to his fellows. He is, indeed, to know and teach the truth, but he is to do this less as an end, than as a means to that end. The want of qualification is seen not more in the pulpit, than in private intercourse, not more in formal discourse, than in personal conversation, in that part of his work where few words are needed or permitted; but those few must be fitted to their end. As the physician, knowing the condition of his patient and the effect of every medicament, must apply the exact and only remedy, under right conditions to the end desired, so the minister of the Gospel must have at command and apply to the mind and heart that very consideration, which God gave for the very purpose of meeting the special condition of the soul of man. In Nature, the Creator has provided

remedies for the diseases of the body; but the botanist and the chemist must make them known, and the physician must give them a judicious and timely application. So has that same beneficent Being provided remedies for the disorders of the soul. We question whether a condition or want of the mind or heart, in any circumstance, for time or eternity, can be found for which God has not in Nature, in Providence, or in Revelation, made special provision. But he, to whom God has committed the care of souls, must understand them and their effects, he must know where to find them, when needed, and under what circumstances to apply them, and he must have such command of his own powers, as to be able successfully to make that application. Hence, the qualification which this ministry demands, must include whatever may best train the mind clearly to apprehend and to exhibit, and effectively to apply *all*, that in Nature, Providence, or Revelation is adapted to remove or diminish danger, and to promote the religious welfare of man. With the discipline then of what part of the mind, with the acquisition of what department of knowledge, can he dispense? Every class of his faculties are needed for constant use, and that which he fails to know may be the very, the only thought or fact, that can reach the end he seeks in a particular case. Not only the knowledge, but the habits dependent upon a study of the languages are of essential moment; with mental and moral science in all its bearings he must be familiar to apprehend the necessities of his office; he must be versed in all that belongs to the teaching of Nature and Revelation, with whatever in the relation and conduct of others does or can affect the character and religious prospects of men. The very foundation upon which all his instruction and labor must be based,—the divine authority of the Sacred Scriptures,—is maintained in the confidence of men, by a knowledge sometimes of one science and sometimes of another. Often and long it has been contested on metaphysi-

cal grounds, and from the immediate relation of metaphysics to morals and religion, that an acquaintance with that branch of study will always be essential to the ministry; but now the attack upon Christianity is more especially made with physical science, in its numerous phases and connexions, and he is ill qualified to defend the truth and to protect the welfare of his charge, who is ignorant of all these, and who has no capacity to wield a weapon so efficacious for the promotion of his object, and which can, with so much effect, be turned against that object. What then should be the *standard* for ministerial education? Can it be less than what is called a Liberal Education, designed to be a foundation for that which is more especially professional? The question is not what men *must do*, whose course is limited by circumstances over which they have no control. If there is a necessity—if some must do a little only, or do nothing—then, that little is better than none, and he does well for the religious welfare of men, who does all he can. Respecting this necessity, each one must judge for himself, not forgetting that for all the consequences of wilful ignorance and want of power, God will hold him responsible. The question, however, really is, what should we desire? What should be the standard for those who can command the time and means? Can there be here even a momentary doubt? Surely the man, who would wilfully enter this sacred office, without obtaining all the qualification in his power, is not the man to be intrusted with such momentous interests. He who, from indolence, vanity, or any worldly consideration, would thus trifle with the honor of his Master, the good of the world, and with that, for which all the agony of the Cross was endured, should be repelled from the profession, as wanting in the right kind of a heart. Let it not be assumed that such a man will afterwards, by diligence, become qualified. His previous disregard of the proper qualification for the trust, affords little promise of after appreciation and diligence.

And why should he be permitted to degrade this sacred calling with his quackery, doubly objectionable, when connected with religion, or why should he be allowed to practice his empiricism at the expense of the souls of men?

There is another profession, that of the teacher, which is not less important than those already considered, because so intimately related to their objects and labors. In our own country, especially, the influence of the teacher is now felt in every department of life. Whether right or wrong, they almost from the nursery fill one of the most responsible positions of the parent. They take charge of the mind and give to it its first direction, and this office is held, with both sexes, through the entire process of the formation of character. The discipline and the furnishing of the mind are mostly at their disposal, until pupils are supposed to be fitted for their place in society. What is of great moment here is, that the character which teachers form, the habits they fix, must correspond with their own character and habits. Whether they intend it, or not, "like will produce its like." Men can teach only what they know—and honest men generally teach their own principles. Added to this, is the impression, often continued through life, that the facts and principles so taught are necessarily as thus represented. To this no one can reasonably object, nor, except in very early life, can this influence be wisely abridged. If the teacher cannot be confided in, he labors in vain, and if he cannot in some good degree secure the co-operation of the parent, to that extent his influence is lost. What, then, is the parent to do? Must he submit his child to this almost unlimited influence of another? We answer, unquestionably, yes—unless he has himself qualification and leisure for the work, or, unless he casts his child, ignorant and undisciplined, to the out-door influence of such associates as would probably gather around one so circumstanced. The parental relation would certainly not be better sustained in

that school, usually one of poverty and vice. In the state of society now existing in this country, the question is not whether the parent alone shall influence his child; but it is, with whom shall be divided that influence. What then must he do? The only consistent answer is, he should qualify himself, so far as possible, to know what is needed and to judge of what is done, he should choose only such teachers as he can trust, and on no condition should he select a mould, the impression of which he would regret to see indelibly impressed upon his child. If this view is correct, how responsible is the position of this profession, and how intimately are its duties and its interests connected with its qualifications. In the Primary School, the Academy, the College, and the Professional Institution, the same law holds good, and under it, the individual, the family, the church, and society generally are to be moulded for weal or for woe. Nor is it safe to assume, that because only a single branch of study is to be taught, therefore qualification in that alone is needed. God has so made the world that there can be no confidence in any such isolation of men and things. In the physical, mental, and moral world, its facts, principles, and qualities, with their influences, are so intimately associated, that no one of them can be so isolated, as to be unaffected by the presence or absence of the others. So God has connected men and things in every department of life, and we have seen that he has settled a law of our nature, that the mental faculties in order to be proportional and the character to be symmetrical must be rightly trained. How then, can the teacher have been exempt from this law in the formation of his own character? How can the man of one idea merely, have or impart symmetry in his teaching, or in its associated influences? He and he alone, in ordinary cases, can safely be trusted to exhibit special subjects, who, from general culture, has viewed the special in its varied relations. The only exception, we apprehend, to this general

rule, is, where the pupil is merely to receive facts, and is prepared, himself, to remedy the defects of his teacher. The connexion of all this with a liberal course of study must be apparent. It is one of the most gratifying aspects of society in our own times, that this important profession is being filled by so large a proportion of liberally educated men—men qualified to adorn any station and to perform successfully the difficult duties of their offices.

When we remember the social, civil, and religious influence of these professions in the community, we see an additional reason of great weight, imperatively requiring the most liberal qualification for their difficult duties and great responsibilities.

If a Liberal Education is *necessary* for the learned professions, it is certainly *desirable* for all classes—it is especially so in a condition of society and under a government like our own. It is true, every individual, or one perhaps in every family, cannot be so trained. But if that may not be, there is certainly no impossibility in liberally educating so many in each class of society, as largely to communicate the indirect benefits of that culture, and extensively to modify the consequences of ignorance and partial information throughout the circles in which they move. There can be no impossibility in affording the most liberal culture to those on whom all classes rely for such discipline and knowledge, as their different circumstances may permit. Their teachers can be so trained as to know how to impart instruction symmetrically in even the elementary branches. There would thus be given a healthful bias to the popular mind, which would essentially aid it in after effort, as inclination and ability might permit. The result would undoubtedly be, that many, whose lives might otherwise be spent in mental darkness and imbecility, would be led gradually to improve their minds, and ultimately to have in their own character many of the essential benefits even of a liberal education. The desirableness of such a result for American citi-

zens can hardly be overstated. The connexion of the Legislature, of the Judiciary, and of the Executive Government with the body politic, is such, as to throw back upon the community itself, the necessity for much even of that qualification which is essential to the highest and most responsible officers of the government. Not only are these places of sacred trust open to every class and condition of society, but they must be filled by the popular ballot; and the community must and will elect their officers, according to their own characters and to the extent of their own knowledge. What marvel, then, if ignorant and vicious citizens should choose ignorant and vicious officers? And, what prospect can there be for permanency in all that is valuable in our present form of government, if the community is not itself an intelligent and sound thinking body? Let it not be supposed that a few leaders, of liberal culture, can direct the wishes and measures of such a people. The ignorant naturally sympathize with men like themselves, and are more likely to be led by political demagogues, who, to secure their votes, will, for the time at least, imitate their habits, than by a few men of ability, and of well trained, well furnished minds. The history of republican institutions may certainly teach us a lesson, that may well tingle the ears of those who undervalue, in our land, the most liberal, and the most widely diffused mental culture. It is not, indeed, to be supposed that education alone, however liberal and however extended in the community, could preserve free, republican institutions to a people. Without true religion, all other influences will fail to meet the exigency. There must be a religion in the body politic and in their rulers, such as may secure to them the favor and the blessing of God, and such as qualifies them to appreciate and rightly to improve that blessing. But if mental culture, without Christianity, cannot secure our liberties, neither can Christianity do it, without mental culture. Destitute of that, Christianity, soon corrupted, be-

comes bigoted and despotic. It is only Christianity itself, true in its spirit and in its practice, that can secure the free institutions of a people, and then it is literally true, that "The fear of the Lord is the beginning of wisdom," and that where Christianity rules, "Wisdom and knowledge shall be the stability of" *the* "times and strength of salvation." But it is not enough that the nation has a Gospel ministry, properly educated; the religious mass must be educated, or priest-craft, with its consequences, will be something more than it yet is, a mere bugbear in our land. When Christianity does not quicken, invigorate, and inform the minds of the mass of those who profess to receive it, it can no longer be relied upon to preserve the liberties of the people.

Nor let it be supposed that what is called a popular education that is merely special, and that does not extend to the formation of something like symmetry of character, will meet the necessities of our country. We confess that, with all our pleasure at the wide diffusion of knowledge and of a partial education, there is mingled a deep solicitude, lest what so brightly glitters may not after all be gold. There is cause for apprehension that the intellect of men quickened, but not disciplined, strengthened disproportionately in its parts, may come with the more power into disordered action, and that there may be knowledge sufficient to teach them that they have rights and that they may seek them; but not enough to exhibit what constitutes those rights in kind or degree, or the legitimate means by which they may be secured. The history of other republics may teach us the fearful consequences of that class of mind when aroused to action and misdirected. Any very large number of such minds in a community lies just near enough to the mass to hurry all in frenzy to the wildest outrages. A conservative spirit, pervading the mass of the people, as well as the leaders of parties, is essential to the safety of our free institutions. The interests of the community,

pecuniary or otherwise, may measurably balance society and act conservatively; but no reliance, for the securing of that spirit, can be placed upon any thing that does not include hearty, practical Christianity and the most liberal culture of the mind. The one symmetrically moulds and furnishes the intellect, and the other, in equally beautiful proportions, educates the heart and impels the conduct, and they dwell together in the sweetest concord. If to all this, it be objected that it is too difficult and too expensive, it should be remembered, as a lesson from the past, that it will be more difficult and more expensive to secure our best interests, as a people, by any other course.

If, however, a College course, or its equivalent, be thus necessary, a Professional Education is not less so. This evidently appears at every stage of our investigation of the subject. For special, as for general purposes, corresponding knowledge is needed—there is no magic in professional influence. If the medical profession misapprehend the disease, or the remedy, or the circumstances under which it should be applied, the patient must, in ordinary cases, endure the consequence. If the lawyer misinterprets law, or fails to penetrate the merits of the case, or rightly to present it in court, his own reputation and the welfare of his client must suffer the penalty. This principle holds equally true respecting the labors of the Gospel ministry. The laws of the mind are as fixed as are those of the body, and they must be observed, as much in our relations to God and to a future world, as they are in our relations to men and to the present state of existence. Even those highest influences, which come from the Divine Spirit, are regulated by established principles. Those principles are stated in Revelation, always it may be in connexion with facts, and they must be observed by the minister of Christ and by his people, if they would enjoy that richest of God's bestowments upon our race.

On no consideration, therefore, can we safely dispense with special qualification for special duties. This is one great advantage of a Liberal Education, that it so extends our resources. So settled is the conviction of this condition of success, that if the necessity exists, (and we admit, necessity submits to no law but its own,) if then men cannot take time to obtain suitable preparation, if they must, in order to meet existing wants, enter the professions without proper culture, then, let them have their briefer course in those studies immediately adapted to their duties. This necessity of qualification for one's particular sphere seems to be admitted in all professional life, except in the ministry of the Gospel. It is strange that it should not also be felt in that office, where the most important of all interests, are, instrumentally considered, staked upon the character of the agent and of the means he may employ. Men are misled by considering only a part of the facts of the case. That much good may be done, and that some, who thus enter this sacred office largely improve by experience, may not be denied. But there is another consideration, too frequently overlooked, that this whole profit by empiricism is often at the expense of those very objects for which the minister labors. Much of that failure, which is attributed, very piously perhaps, to the mysteriousness of the Divine Agency, should be accounted for from the nature of the case. Professional study, then, under the most favorable circumstances possible, is indispensable. So, also, provision should be made for the accommodation of resident graduates. Men, wishing to pursue specific branches of study, would then be favorably circumstanced to read up and follow out particular subjects to any extent desired. The requisite aid could be imparted by the Faculty, and access could be had to the library and other College appliances. Little more would be necessary, either for the amateur student, or for those seeking more extensive qualifications for any particular sphere.

It only remains to add a thought or two respecting the circumstances under which such an Education should be sought. The College has been assumed as meeting this demand. This is done, not because an Education, and a Liberal Education, cannot possibly be obtained elsewhere. Men are among us, in different departments of life, with symmetrically disciplined and liberally furnished minds, who never enjoyed the advantages of a College. But they have, perhaps, never told us at what expense they have attained their present position, nor what sources of disquietude, connected with their solitary habits, still remain with them. Many of them have expended more time, money, and health, than would have been requisite with the aids afforded by a well conducted College. They have been beset with the greatest difficulties, those incident to their studies, and those also incident to their isolated position, and they have nobly met them all, and conquered. But, let it be remembered, where one has come off victorious, and others perhaps unharmed, many, very many, have fallen victims in the strife,—victims, not so much to what was essential to the conflict, as to the circumstances under which it was conducted. Viewed, therefore, in the most impartial light, College life is, unquestionably, the best condition, in which to obtain a Liberal Education. It most meets every demand of mind and heart of the individual and social being. Mind is not only in contact with mind, and passion with passion; but light radiating from numerous sources, and tinged with what is peculiar to the medium of transmission, is concentrated upon the mind of the pupil. Erratic tendencies, if they there first manifest themselves, may there also be corrected, at times even before the student or his friends are aware of such a condition. Indeed, the very strongest objection to College life is perhaps a reason why it should be chosen. The temptations are regarded as peculiar; but it should not be

forgotten that one great object of a College course is to develop and discipline the mind. Evil *propensions* should be restricted and the good encouraged, not by withdrawing all trial of the disposition; but by meeting the difficulty and converting it into an instrument for good. It is on this principle that the Holy Scriptures bid us, "Count it all joy when we fall into divers temptations," and so the true Christian "overcomes the world," not merely by resisting, but by conquering, and then making this enemy of the soul tributary to its best interests and purposes. So, also, it should not be forgotten, that the evil propensities are not evil in themselves, and cannot be removed from the human constitution. Our Creator bestowed them upon us for the varied purposes of our being, and it is their misapplication, in character or degree, that constitutes their evil. Let them appear, then, if they must, and let them be disciplined, while the age and circumstances of the student incline him to be influenced by governors and tutors. In ordinary cases, the College does not originate the evil deplored. Parental solicitude and watchfulness should long before have detected the erratic tendency. In some such cases the College may not remedy the evil: then the pupil, for the welfare of his associates, must be removed; but the majority even of such as may thus early have begun to wander, may by just such discipline as the College affords be saved to themselves, to their families and to the community.

The same principle applies to a College location. Education, to have all its advantages, should be conducted where the student sees men and things under almost every condition of society and circumstance. Let him study not only books, but men. Let him contemplate theory where he has practical life to illustrate it, and where its application is apparent. This might remove the objection, so often and not always without reason, made to College

education, that it does not adapt men to practical life, and that becoming mere students, isolated from society, they are lost to the community, especially to social life.

The College, then, is, in all ordinary cases, the best condition in which to obtain an Education, and a city, where life is seen in all its aspects, is the best location for that purpose.

Such I believe are substantially the views, which first originated and have since sustained the College, whose thirty-fourth commencement we to day attend. It has met and surmounted difficulties, under which many others might have failed. Great credit is due to those, by whom, contending against such difficulties, it has been conducted to its present position. A review of its condition and the advantages it affords, shows, that it largely, if not fully, meets the necessities we have considered as connected with a Liberal Education. While it rests its main hope of usefulness upon the regular, College course, its adapts its courses of study to the wants of the times. The student, if he does not pursue a thorough, liberal course (which in all possible cases, he is encouraged to do,) may select, if he prefers, the Scientific or Philosophical course, or if necessity compels, he may pursue any particular branch of study, not provided for by the High School—and receive testimonials of proficiency, varying from the certificate of actual attainment to the degree of *B. P.*—*A. B.*—and *A. M.* Here too the graduate may reside *ad libitum*, to advance his attainments in any particular study. And where can external circumstances be better adapted to promote the object in view? The College is sufficiently retired to secure the most quiet, mental labor; still in immediate connexion with a state of society, where life is seen in its almost every possible phase,—where there appears not only every quickening influence to the mind; but where the moulding process may be conducted under all the advantages of a daily influence connected with the excellencies and defects of every class

and character of public men,—where the teacher is not confined to his text and reference books, but may exhibit in almost every department the practical illustration and application of the studies pursued,—where social life in its different classes,—and where the Legislature and the Judiciary of our Government are open for the improvement of the student, while under the guidance of his teachers,—where the most valuable Libraries and the richest collections from nature and art may aid his investigations, and, where, I am happy to add, the Gospel ministry, among the different denominations, promises, by its piety and ability, so much for the moral and religious welfare of the student.

What more need I add, but that the College has a Board of Trustees, whose aims are high, and whose purpose is unfaltering, and, that it has a Faculty who will blench at no difficulty and tire under no labor, necessary to the welfare of such as may be committed to their charge.

LAWS

OF THE

COLUMBIAN COLLEGE

IN THE

DISTRICT OF COLUMBIA.

WASHINGTON:
PRINTED BY R. A. WATERS.
1856.

Washington, D. C., Sept. 29 1858

THIS IS TO CERTIFY

That Hannis C. Hamlin

is admitted a Member of the COLUMBIAN COLLEGE.

Wm. Ruggles *President.* pro Tem

At a meeting of the Board of Trustees of THE COLUMBIAN COLLEGE IN THE DISTRICT OF COLUMBIA, on the 21st of August, 1856, the following code of Laws for the internal government of the College was passed unanimously.

JAMES L. EDWARDS, *President.*

SAMUEL C. SMOOT, *Secretary.*

COLUMBIAN COLLEGE.

The Trustees of the College are deeply anxious to meet the responsibilities which have been imposed upon them by the friends and patrons of the Institution. They are impressed with the fact that the College was originated and endowed, and that it has thus far been supported, for no selfish purposes; that those, who have gratuitously given their funds to the Institution, have done so for the expressed purpose of promoting sound learning, with true morality and religion, and of thus aiding to secure the best interests, individual and collective, of our free and happy country. They have carefully considered, after many years of experience, the reasons for, and the objections against, special "College Rules." They have tried, at different times, and under various circumstances, how far the object of the Institution could be secured by merely general principles for conduct, and by an appeal simply to the duty, the honor, and the future interests of young men, and they are forced to the conclusion that the happiness and welfare of the students, and the best interests of the College, alike require that whatever is necessary to those ends should be clearly and definitely stated; and that they should be enforced by the application of principles, similar to those which are felt in the other relations of life. They now, therefore, present such a system of Regulations as they believe will, at once, approve itself to the understanding of the students, accelerate the progress of their education, effectually guard their morals, and, at the same time, impart confidence to their parents and guardians, and to the friends and supporters of the College. The general principle of the College government is paternal. No student will be publicly expelled except for some prominent offence, where the reputation of the College demands it. So the officers will not feel themselves required to arraign and prove charges; but whenever, in the opinion

of the Faculty, (for the Trustees never intend to retain a Faculty in whose integrity and good judgment the parents and the students may not alike confide,) a young man's residence in the College is no longer advantageous to himself and to the Institution, he will be required to leave.

The College, though endowed and sustained chiefly by a particular body of Christians, recognizes, in relation to the worship of God, no sectarian principle. The Board of Trustees and the Faculty are composed of those representing different Christian communions. It is distinctly understood to be decidedly a Christian Institution in all its influences; but it proposes to secure the highest religious ends, rather than the peculiarities of any single denomination. It requires all students to attend some particular place of public worship on the Sabbath, and on Sabbath night to attend religious service at the College Chapel, when such service is appointed; but the student may regularly attend any other place of public worship on the Sabbath day, if that be the expressed wish of the parent or guardian; and occasionally any student, by permission of the President, may, at night, leave the College service to attend other places of worship. The Trustees, however, earnestly recommend great caution in using this liberty. Where there are no immediate relatives residing in the city, with whom the student may spend the intervals of divine service, some oversight should be secured, or the day sacred to religious purposes may be converted into a season of folly and crime.

So, also, visits to the city should be *requested* as rarely as possible; for, when frequent, they are obviously unfavorable to those habits of studiousness, sobriety and good order, which form the surest presage of future eminence.

The Trustees cannot too strongly express their conviction of the impropriety of allowing much pocket-money to students. It is subversive of every object for which they are in College. It is deliberatively believed that too much spending-money does more injury to Colleges and to the morals and studies of the young men, than all other causes. Parents are therefore entreated not to supply their sons with the means and the inducements to inflict the greatest injury upon themselves and upon the Institution.

It is hoped that young gentlemen, who resort to this Institution for an education, will remember how largely their own happiness and future interests depend upon these regulations. They may appear minute and numerous, and, when viewed only in relation to an individual or a small number of persons, unnecessary; but what is of trifling consequence in one or in a few, creates insupportable disorder, and undermines all diligence in study, and all propriety in morals, when freely allowed among a large number of persons. These laws are, therefore, necessary for the protection of the students; they have an hundred-fold more at stake than either parents or instructors. They will not, it is hoped, forget that the highest attainments they may reach are emphatically for themselves, and that the restraints of College are essential to much success in study; that great proficiency is secured only by corresponding sacrifices. They will remember that these restraints are but for a brief period, and are entirely compatible with every sentiment of honor and manly feeling. Certainly it should never be forgotten by the student, the parent, the teacher and the Trustee alike, that, in the majority of instances, the character and the reputation which a young man forms or sustains in College, will follow him through life, and decide for him his position and condition.

The Trustees, therefore, with confidence appeal to the parties more immediately concerned. They rely upon the Faculty of the College not only for the proper instruction in literature and science, but for the practical application of all regulations necessary to promote the best interests of the students and of the College; they rely largely upon the co-operation of parents and guardians, fully to support the Faculty in their often difficult duties; and they especially commend to the young men themselves that cheerful and manly support of good order and diligence so essential to their own welfare.

LAWS, &c.

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CHAPTER I.

Officers of the College.

The President, Professors, and Tutors, shall constitute the *Faculty of the College.*

They shall, in their various departments, faithfully instruct the students of the College, and use all proper means to promote their diligence and improvement.

It shall be their duty to execute the laws of the College; to reprove, or otherwise punish, such offences as may arise under them, or any misdemeanors which may not in these laws be specifically recognized, at the same time maintaining that kind of government which shall be wholly moral and paternal.

The exemplary discharge of social and religious duties is required of them.

They shall determine the times and number of recitations.

They shall appoint a Secretary from among themselves, who shall record their proceedings.

The Faculty shall assign to the students their several rooms, and inform the Registrar of the same, at the opening of each term, on the arrival of any student, whenever they shall change the room of any student, when any student shall be dismissed, and when any student shall have leave of absence for more than a week, that in all cases proper entries may be made in the Registrar's books.

Any member of the Faculty may enter the room of any student, at pleasure, and some member of the Faculty shall visit the room of each student, as often as shall be deemed expedient.

No officer of the College shall accept any office or engage in any employment incompatible with the efficient discharge of his duties in the Institution.

The Faculty shall always be considered reponsible to the Board of Trustees for their proceedings.

CHAPTER II.

President of the College.

The general superintendence of the government and reputation of the College is committed to the President.

He shall annually report to the Trustees the condition of the College, and at any time make such suggestions as he may think needed to promote its interests.

He shall provide that daily worship be maintained in the College.

It is his right at all times to attend the recitation of any of the classes.

He shall personally superintend such branches of instruction, as, in his judgment, the welfare of the Institution shall require, or as shall be assigned him by the Trustees.

He shall preside at the meetings of the Faculty, at Examinations and Commencements, and shall confer the Degrees.

He shall have authority, whenever he shall judge it expedient, to call a meeting of the Faculty, in whose determinations his concurrence shall be necessary; and, in cases of exemplary discipline, he shall administer their decisions.

When the President shall be absent, any two members of the Faculty shall have power to call a meeting, at which meeting the chair shall be filled by a Professor, at the discretion of the members present.

Whenever, in the death or resignation of the President, it shall be deemed necessary for the interest of the Institution that his duties and prerogatives be exercised by another member of the Faculty, they shall devolve, pro tempore, upon such Professor as the Board of Trustees, or their Superintending Committee, shall appoint for that purpose.

CHAPTER III.

Professors and Tutors.

It shall be the duty of every Professor to conduct the exercises of the students in those departments of learning which shall be embraced in his professorship, and to aid in the government of the Institution, that all its regulations may be observed.

It shall be the duty of the Tutors to instruct such classes, and to hear such recitations, as the President and Professors shall direct; frequently to visit the rooms of the students; and to present to the Faculty all cases of insubordination, delinquency, or breach of the laws.

The Professors and Tutors, at the College tables, shall assign to each student his place at the table, ask a blessing or call upon some one to do so, and see that the regulations of the dining hall are observed; and any one of them, or, in their absence, the Registrar, shall send from the table any student who shall conduct improperly.

In case of the sickness or absence of any member of the Faculty, the members remaining shall supply the temporary deficiency.

CHAPTER IV.

Students.

Section I.—*Admission into College.*

Students of the College may be either candidates or not candates for a degree. All however shall be subject to the same laws, equally entitled to any certificate of standing which they may have deserved, and liable to the same punishments for trangression of the laws.

Opportunity shall also be offered to any person of good character, who may wish it, to attend any separate course of study under such regulations as the Faculty may prescribe.

No student shall be admitted for matriculation unless he bring suitable testimonials of good moral character; and, if he comes from another College, he must also bring a certificate of honorable dismission from that Institution.

Any needy student for the Christian ministry, wishing to have any part of his College charges remitted, must present to the President at the time of his admission, or at the beginning of a term, a certificate of church membership of recent date and the approval of the church (or an equivalent according to the usage of the denomination to which he belongs) of his design respecting the ministry: and to retain this privilege of remitted charges, he must exhibit such diligence in study, and such propriety of deportment, as is suitable in one designing to enter that sacred office.

Every student should be at least fourteen years of age before he enters the College, in any department of study.

The form of matriculation is as follows:—A student who wishes to become a member of the College, must first present his testimonials to the President, who, if satisfied with his evidence of good character, will admit him as a candidate for examination, and direct him to the officers by whom he is to be examined for admission. After his examination he shall procure and read the laws of the College. He will then again call upon the President and sign the following declaration:

"*We, whose names are underwritten, being admitted as students in the Columbian College in the District of Columbia, have read with care the Laws of said College, and do hereby promise to obey them, so long as we are members of the College. This declaration we make on our honor.*"

On receiving a certificate of matriculation, he must call upon the Registrar of the College, enter his name, &c., and settle his bills for the term: the Registrar will then direct him to the proper officer to select his room. At the beginning of each term, and on his return after an absence of more than one week, he shall in like manner call upon the Registrar.

Candidates for the Degree of *Bachelor of Arts*, in order to obtain admission to the Freshman Class, must sustain an examination in the following studies:

English Grammar.
Modern Geography.
Arithmetic.
Algebra, to Quadratic Equations.
Davies' Legendre, first three books.
Sophocles' or Kühner's Greek Grammar.
Jacob's or Felton's Greek Reader.
Xenophon's Anabasis, first two books.
Andrews and Stoddard's Latin Grammar.
Cæsar's Commentaries.
Cicero's Select Orations.
Virgil.

For admission to the Course required for the Degree of *Master of Arts*, students are examined in the Books above mentioned. For entrance upon the Course prescribed for the Degree of *Bachelor of Philosophy*, students are subjected to an examination in the studies already named, with the exception of the Ancient Languages, and, also, in *two additional books* of Davies' Legendre.

Candidates for an *advanced standing* in any class must be examined in all the studies which have been required of the class that they propose to enter.

Students who pursue a *Select Course* must undergo the same examination as is required for admission to the Course of Bachelor of Philosophy; and, if they propose to study an Ancient Language, they must also sustain in that Language the examination prescribed for candidates for the Degree of Bachelor of Arts.

Each Professor is the examiner in his own department, and is charged with the duty of seeing these requirements fulfilled; but any member of the Faculty may be present at these examinations.

The regular Examinations for admission to College are held on Monday and Tuesday of Commencement week, and on the Monday and Tuesday which immediately precede the opening of the Session.

Each student on his admission into College shall pay $10 for entrance, and 25 cents for a copy of these laws; and at the be-

ginning of each Collegiate term the following amounts for the term: for tuition $25; for instruction in Modern Languages, until otherwise provided for, $2 50; room rent, library, and attendance, $10; and for board, fuel and lights, and for damages to the building, &c., and for incidental expenses, charged as by law on the average made, a sufficient amount to cover the term. Every parent, not residing near the College, *should also* deposit with the Registrar an amount sufficient to pay the expenses of a student home in case of illness or other necessary cause. Students are expected to provide the furniture for their rooms; if it be furnished by the College, there will be a charge of $10 for those who board in College, or $6 for day students; but no student is allowed to furnish his own fuel: this is done by the College at cost.

No abatement for absence is made in the bill for board for less than one month, or in any other College bill for less than one term—except in case of protracted illness. No student can change either his studies or board during the term.

The students, on leaving their rooms at the close of each term, and whenever absent from any room more than two days, and those having charge of the Society rooms, shall deliver the keys of the rooms, respectively to the Registrar. In any instance of neglecting to do this, the student or students chargeable with such neglect, shall pay the value of the lock and key of the room in question.

Section II.—*Miscellaneous Regulations.*

It shall be the duty of all students to attend punctually and respectfully, at the appointed hours, the exercises of daily College prayers, and other religious services directed by the President or Faculty; to "*Remember the Sabbath day, to keep it holy;*" and regularly to attend every Sabbath morning, such particular place of Divine Worship, as may be chosen by themselves, or by their parents or guardians. On Sabbath night they must attend religious service at the College Chapel, when such service shall be appointed. But any student may for sufficient reasons be occasionally excused by the President, or in his absence by one of the

Professors, to attend either morning or night other places of worship.

The Faculty shall take such measures as they may deem most convenient and effectual, to ascertain all absentees from any of the College exercises, either in the week or on Lord's-days, and particularly shall cause a roll to be regularly kept, and called as often as they shall deem it expedient; and the absentees shall be reported to the Faculty, at least once in every week, and to the Trustees, as often as required: but in no case shall voluntary neglect be suffered to pass with impunity.

A *Merit Book* shall be kept by the Faculty, in which a record of the conduct of the students shall be preserved, their presence or absence from any of the prescribed exercises—their excuses for absences, and whether satisfactory or otherwise—particular instances of impropriety noted—and damages, when the individual to whom imputable is known—and whatever may contribute to show the real character of each student.

No student shall associate with vicious company; attend the theatre or any such place; visit any bar-room or similar establishment; or visit any hotel but for special and adequate reasons. No student is allowed to have at his command any deadly weapon or gunpowder; any cards or other means of gambling; any intoxicating liquor; or to be guilty of contention, falsehood, intemperance, profaneness, or any species of immorality. Nor shall horses or dogs be kept by students for their private use or pleasure.

All unnecessary noise or disturbance about the College buildings or premises, is strictly prohibited; and, during the regular hours for study, no student shall be unnecessarily absent from his room, or use any instrument of music.

No student shall, for any cause, ring the College bell, or cause it to be rung, or go upon the roof of the building, without special permission.

Every student is required to treat the officers of the College, his fellow students, and all other persons, with respect; and, in every way, to maintain an honorable and gentlemanly deportment.

Whenever it shall be the pleasure of a member of the Faculty to enter the room of a student, it shall be the duty of such stu-

dent to throw open his door without a moment's delay, and receive him respectfully.

He shall not remove from the room which shall have been assigned him, or lodge in any other room, without permission.

In case of vexatious deportment towards his room-mate, or any other adequate cause, a student shall be subject to the forfeiture of the room he may occupy, and be removed to such other as the Faculty may assign.

No student shall enter the room of another student at any time without his permission.

Any member of the Faculty shall have power at all times to order students to go to their own rooms; and it shall be the duty of every student, in such case, to obey the order without delay.

A person expelled or suspended from the College, shall not be suffered to enter upon the College premises without express permission from the President or the Faculty; nor shall it be lawful for any student to associate with him.

Every student shall pay strict attention to cleanliness in his person, in his room, and in relation to every part of the College buildings. He is prohibited from spitting on the floor, and from driving nails in any part of the edifice; nor shall he throw from any window, water or anything else whatever.

No camphene or burning fluid is allowed in the College building. No student shall throw a stone or any thing else, within one hundred yards of any building upon the College premises.

No student shall at any time smoke a pipe or cigar, in any of the halls or public rooms of the College, nor in any bed chamber, nor in or near any of the out-buildings on the College premises, or use tobacco in any form in a recitation room, or in the College Chapel.

No student shall make or write any marks or words upon the College edifice, furniture, out-buildings, palings, fences or trees, or in any way cut or deface the same, or post any bills or notices otherwise than in the place assigned for that purpose. And no student shall remove or in any way deface any notice which shall be duly posted in College.

Students are not allowed to engage in any sport or play on the

campus or walk *upon the grass thereof*, except on the play-grounds directly north of the College building.

Damages done to a room, furniture, or to any part of the buildings or premises, shall be repaired, and charged to the person to whom it is fairly assignable: and damages done on any of the premises, when the authors are unknown, shall be assessed on the students.

Every student shall maintain a sacred respect for the property of persons living adjacent to the College. He shall not enter upon their ground, nor do any injury to their possessions, on any pretext whatever.

No Clubs or Societies shall be formed in the College, for any purpose whatever, unless a statement of the design of such associations, with the rules by which they are desirous of being governed, and their hours of meeting, be previously submitted to the Faculty, and receive their approbation; and such associations shall at all times be subject to the directions of the Faculty, and no public meeting of the students can be held without permission from the President or Faculty.

No student shall absent himself from College during term-time, on any account, without permission from the President; or leave the College building after ten o'clock at night, or the College premises on the Sabbath, except for worship, as before provided, without permission from the President or from one of the Faculty.

No student shall enter any apartment of the Steward or take any provision therefrom, for any cause, without permission: and no meal, except at the usual time and place, shall be required from the Steward, unless when sickness shall render special attentions proper; nor shall any provisions be taken to the room of any student from the Steward's department, except in case of sickness. Students shall strictly observe the rules of the dining-hall.

No student shall, while at College, contract any debt or loan money to a fellow student, without the President's permission.

If any student, when required to give evidence in cases of violation of the laws of the College, shall receive any kind of persecution or manifestation of ill will in consequence thereof, all such treatment shall be deemed a contempt of the Faculty.

No student can, under any circumstances, be allowed to be concerned in any combination to resist the laws of the College; or in any way or for any cause to treat an officer of the College with disrespect.

The laws of the College extend over the whole period of the Collegiate year—no portion of any week being exempted therefrom. From eleven o'clock until *evening study-hours*, on Saturday, is allowed to the Literary Societies and to recreation; but no student is allowed to leave Washington, or to go more than five miles from the College during that time, without permission previously obtained.

All excuses required by the laws of the College must be rendered when possible, within twenty-four hours. The records of the College Officer should not be altered after that time.

A numerical mark of demerit is given from one to ten for violations of College laws. When any student has fifty marks of demerit his parents or guardians will be informed of it; and when he shall have one hundred such marks for any one term, or one hundred and fifty for any one year, he must leave the Institution.

In addition to demerit marks, violations of College laws may subject the transgressor to be admonished either privately or publicly, or to suspension or expulsion as the Faculty may think necessary from the nature or circumstances of the offence.

Any student is entitled to an honorable dismission, at any time, according to his actual standing, provided his College bills are fully discharged; and provided, if a minor, he has the written sanction of his parent or guardian; which written sanction shall be left with the President; but no student, who *resists* College law, or who endeavors to influence other members of the Institution against either the Officers or the laws of the College, can be honorably dismissed.

Section III.—*Studies.*

The following shall be the regular course of study in the College; subject, however, to such changes as the Trustees shall at any time consider important.

FOR THE DEGREE OF BACHELOR OF ARTS.

Freshman Class.

Arithmetic reviewed, Algebra, Plane and Solid Geomety, Greek, Latin, Ancient Geography and History.

Sophomore Class.

Plane and Solid Geometry, Plane and Spherical Trigonometry, Descriptive Geometry, Shades, Shadows, and Perspective, Surveying and Levelling, Navigation and Nautical Astronomy, Rhetoric, Greek, Latin and either French or German.

Junior Class.

Analytical Geometry, Differential and Integral Calculus, Chemistry, Physiology, Natural Philosophy, Natural History, Rhetoric, Logic, Greek, Latin and advanced French or German.

Senior Class.

Natural Philosophy, Astronomy, Geology, Mineralogy, Intellectual, Moral and Political Philosophy, Greek, and Latin.

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FOR THE DEGREE OF BACHELOR OF PHILOSOPHY.

FIRST YEAR.

Arithmetic reviewed, Algebra, Plane and Spherical Trigonometry, Geometry, Mensuration, Surveying and Levelling, Topography, Navigation and Nautical Astronomy, with Rhetoric and the French or German Languages.

SECOND YEAR.

Analytical and Descriptive Geometry, Chemistry, Physiology, Modern Languages, Logic, Rhetoric, Mechanics, Zoology, as in the Junior Year for A. B.

THIRD YEAR.

Natural Philosophy, Geology, Mineralogy, Astronomy, Intellectual, Moral and Political Philosophy, as in the Senior Year for A. B.

The studies for this Degree may be modified in individual cases, provided that not less than this amount of study is required.

FOR THE DEGREE OF MASTER OF ARTS.

Not less than the following amount of study shall be required for this Degree:

Greek.—Two books of Thucydides and Plato (Lewis' edition) against the Atheists.

Latin.—21st and 22d books of Livy, (or, the Epistles of Horace); the Andria and Adelphi of Terence, (or, Select Satires of Juvenal); and the first book of Cicero's Tusculan Disputations.

Mathematics.—The Course for the Degree of Bachelor of Philosophy reviewed; Courtnay's Calculus completed; Herschel's Astronomy (larger edition), or, Bartlett's Analytical Mechanics.

Natural Science.—Cuvier's Animal Kingdom (last edition, 1851), or, one of the following elective studies; Regnault's Chemistry; Golding Bird's Natural Philosophy; Gray's Botanical Text Book.

Rhetoric.—Kames' Elements of Criticism; Dissertations and Declamation.

Moral and Intellectual Philosophy.—Stewart's Active and Moral Powers; or, Cousin's Review of Locke on the Understanding; or, Butler's Analogy.

Political Philosophy.—English Constitution; or, International Law. Also, a second Modern Language.

This Degree may be conferred in *Course*, also, upon Bachelors of Arts, graduates of this College, who have made such attainments in any Branch of Professional study as the Faculty may deem equivalent to the Academic studies above required.

During the courses of study above named, the students shall be exercised regularly in Translations, Original Composition and Declamation, at such times as the Faculty may think most suitable; provided that any young man, not studying for a Degree may be excused from these exercises, if he shall not thereby be left with unoccupied time in College.

Students may, by permission from the President, obtain from any College officer instruction additional to that required by the

rules; provided it shall not interfere with their regular studies. For this he shall make such remuneration as shall be agreed upon; but no student shall, during term time, place himself under the instruction of any person not belonging to the Faculty, without express permission from the President or Faculty.

In connexion with the regular studies of the College, the advantages of an attendance upon Congress, upon the lectures at the Smithsonian Institution, etc., are great: and in order that they may be fully secured without detriment to the essential duties of a College student, all such attendance must be under the direction of the Faculty and have the special attention of the Professor of Rhetoric—and before leaving the College for any such purpose the student must obtain permission from the President or Faculty. All requests for this permission must, when possible, be made through the Professor of Rhetoric.

EXAMINATIONS.

The daily examinations are designed to test the fidelity of the student and to impart all needed instruction to the class.

Every student is required to make choice of his studies immediately upon the commencement of the term, to present himself at the first exercise, and punctually to attend all the exercises pertaining to his course.

Students must repair to and return from all recitations orderly and without unnecessary noise or disturbance. A book shall be kept, in which shall be entered, in numbers from 0 to 10, the value of each recitation, all absences, tardiness, inattention or disturbance in connexion with the recitation.

At the close of each term there shall be a regular and thorough examination of all students for a degree or certificate, and the standing of each student shall be noted in numbers from 0 to 10, which, together with the term standing in study and conduct, shall be sent to the parents or guardians. Monthly reports shall also be sent to parents or guardians of the monthly standing of each student.

No student shall be advanced with his class, who shall not receive an average of at least five on all his studies, or who shall fall below four on any one study.

The regular studies of the Senior class shall terminate at least one month previous to Commencement; but they shall not be excused from College study hours until duly prepared for the Commencement exercises.

As an incentive to diligence and a reward of successful effort, the Faculty may confer, either in College, at Commencement or on some other public occasion, such distinctions and prizes as they may deem best calculated to promote the objects of the Institution.

CHAPTER V.

Commencement and Conferring Degrees.

The Commencement shall be on the last Wednesday in June of of each year.

No Degree, whether literary or honorary, shall be granted, except by a mandamus from the Trustees of the College.

No student shall receive either of the three Degrees from this College (except as honorary Degrees) who shall not have been found duly qualified according to the laws of the College. This shall be determined by careful, thorough examination. For each diploma the student shall pay six dollars.

It shall be the duty of each student to perform the part or parts which the President or the Faculty may appoint in the Commencement exercises. He shall make out a fair copy of his performance as soon after the final examination as consistent with due care in the composition. He must improve and rehearse his speech to the satisfaction of the Professor of Rhetoric—and when complete, subject it to the examination of the President before delive-

ry; and he shall be at liberty to introduce nothing which he shall have been instructed to expunge, or that shall not have been previously submitted.

It shall also be the duty of every student to attend in the public procession. The violation of any of these regulations shall render a candidate liable to lose his Degree that year.

No student shall be admitted to the honors of the College, until all his accounts shall have been settled.

The second Degree in the Arts may be conferred in *Course* upon Bachelors of Arts, graduates of this College, who have made such attainments in any Branch of Professional study as the Faculty may deem equivalent to the Academic studies before required.

Applications for the second Degree must be made to the President in writing, and six dollars for the diploma must be paid, at least two weeks before the Commencement.

Such persons as the Trustees shall approve, may be admitted *ad eundem;* and all such honorary Degrees shall be conferred in the Arts, Divinity, Medicine, or Law, as they shall consider advisable, and shall direct.

Every diploma shall be signed by the President and Professors of the College, and also by the President, Secretary, and such members of the Board of Trustees as shall be found convenient.

CHAPTER VI.

The Library.

A regular catalogue of the books belonging to this Institution shall be kept, with a record of the donors' names, as far as they can be ascertained, and the fair value of each book annexed.

The Faculty of the College shall at all times have the use of the Library, which shall be extended also to other officers of the College, and members of the Board of Trustees, subject to such

regulations as the Committee of the Trustees shall adopt. The use of the Library shall be subject to such other modifications and restrictions, as the Faculty shall from time to time think proper, and the Committee approve.

It shall be the duty of the Librarian to attend at such stated times as shall be proposed by the Faculty and approved by the Committee, and preserve a regular account of the books which may be taken or returned.

No student shall be at liberty to remove any book without the express permission of the Librarian, or some officer of the College acting as his substitute; nor, when taken, shall he lend it to another, or remove it from the premises of the College, without permission, under a penalty of *one dollar for each offence*, and payment of all damage that may arise.

It shall be the duty of each student, to take special care of every book that he may take out of the Library, and he shall always be charged for any injury it may receive while in his possession.

No student shall be permitted to take out more than two volumes at a time.

Folios may be retained four weeks, quartos three, octavos two, and all other volumes only one week; but they may at any time be renewed on the record of the Librarian, provided no other student has applied for the same.

No student shall enter the Library, except by permission; and every student shall retire orderly whenever the Librarian shall give direction. No student shall take down or put up a book without permission of the Librarian.

All books, without exception, shall be returned to the Library, one week before each vacation, and the Librarian, six days before each vacation, shall report to the Faculty, all books remaining out, and to whom loaned.

CHAPTER VII.

Vacations.

There shall be one vacation of three months from Commencement until the last Wednesday in September. Between the First and the Second Terms there shall be no vacation.

Every student shall be responsible for his moral deportment during vacations, in the same manner as during term time.

The College building shall be closed the day after Commencement, and no student can remain during vacation but by permission from the President.

CHAPTER VIII.

Registrar and Steward.

There shall be a Registrar and Steward who shall reside in the College buildings, and superintend the general provisions and accommodations of the students. He shall collect all dues from students to the College, and promptly pay over the same to the persons authorized to receive them; as an officer of discipline, he shall daily report to the President all violations of the laws of the College, which may come within his knowledge; and he shall perform such other duties, relating to the College buildings and premises, as the Trustees shall direct.

All persons employed as servants in the College shall be under his direction, and it shall be his duty to see that everything is executed for the accommodation of students which may be required by the laws or directed by the Trustees; but in no case shall he allow the servants to be directed or disciplined by the students.

He shall frequently (and always when a student first enters and

when he finally leaves a room) visit all the rooms and apartments of the College, to guard against any injury or danger to the premises, to report any damages which he may discover to have been done; and he shall use his utmost exertions at all times to preserve every part of the buildings, premises, and other property, in the best condition possible.

At least one week before the close of the Annual Session, he shall make out and submit to the Committee of the Trustees, a full statement of the condition of his department, and shall particularly state all amounts still due to the College, and all liabilities of his department not yet paid. He shall also, at any time, furnish such statement of his department or of any particular thereof, as shall be required for the use of the Trustees or of the President of the College.